

AMERICA

A CATHOLIC REVIEW OF THE WEEK

VOL. XXIX, No. 21
WHOLE No. 728

September 8, 1923

PRICE 10 CENTS
\$4.00 A YEAR

CONTENTS

	PAGE
CHRONICLE	481-484
TOPICS OF INTEREST	
The Cost of Coal—Controversy Between Modernists and Fundamentalists—"Shadow of a Leaf"—Recollections of Notre Dame.....	485-492
COMMUNICATIONS	492-493
EDITORIALS	
Our Lady's Birthday—The Lesson of Violence—The Protestant Mind—The Government's Money—Our Greatest Economic Menace.....	494-496
LITERATURE	
A Spiritual Aristocrat—Morn—Reviews—Books and Authors—Books Received.....	496-500
EDUCATION	
Why the Catholic College?.....	501-502
SOCIOLOGY	
The Merface of Crime in the United States.....	502-503
NOTE AND COMMENT.....	503-504

Chronicle

Home News.—On invitation of Governor Pinchot of Pennsylvania, the representatives of the miners and the coal operators met at Harrisburg on August 28. On the

The Coal Situation

following day the Governor submitted his plan for a permanent settlement of the differences existing between the two factions. The principal points of the plan are four. (1) A basic eight-hour day for all employees. If longer hours are found necessary at certain periods or in certain mining-operations, the over-time shall be paid for at the eight-hour rate. (2) The operators shall accord full recognition to the union, excluding, however, the "check-off," but permitting the presence of a union representative when the men are paid. (3) A uniform increase of ten per cent to all employees, to take effect from September 1. (4) The principle of collective bargaining is fully admitted. It is specified, however, that should they be unable to agree, a third party elected by them, may attend the discussions and take part in them, but not in the capacity of umpire or referee, and without a vote. Should they still be unable to agree, it is suggested that a Conciliation Board be created "provided with whatever equipment is necessary for the rendering of prompt decisions."

As was expected, the meeting brought into discussion certain factors not confined to the industry, but affecting labor conditions throughout the country. The Governor reminded the contestants that, whether the strike goes on or not, neither party can hope to have its own way in the end. "Now or later a compromise is inevitable. It is immensely to the advantage of all parties in interest that the compromise shall be made before the enormous loss and suffering of a strike is undergone rather than afterwards," and it is pointed out that the burden of the suffering will be borne by the poor. In connection with the recommendation that the miners be granted an increase of 10 per cent, the Governor wrote:

The proposed increase of ten per cent is recommended in view of the high degree of skill required among the miners and the extra-hazardous nature of the work. Five hundred miners are killed, and 20,000 are injured each year.

The ten per cent wage-increase, according to the best figures available to me, will add sixty cents a ton to the cost of the domestic sizes of anthracite at the mine. Of this amount, not less than ten cents can be and ought to be absorbed by the operators without any increase in price. In the last three months of 1922 and the first three months of 1923, their profits have been greater than ever before in their history. But the extent to which these producing conditions will continue, no one can predict with confidence.

The remaining fifty cents per ton should not in the end be taken from the consumer. The whole of it can be easily and properly taken out of the cost of transportation and distribution. . . . When production is assured, I intend to recommend constructive plans that will, I am confident, prevent any part of this increase of fifty cents a ton from going to the consumer.

Unfortunately, however, the Governor's plan was rejected by both parties and by September 2 practically all the miners in the anthracite fields ceased work, in spite of the Governor's warning that the patience of the public was well nigh exhausted. Speaking in his Cathedral on September 2, Bishop Hoban of Scranton said that, in his opinion, the terms of the proposed settlement were fair, although certain details called for modification. The main objection of the operators is the increased wage, and of the miners the elimination of the check-off. Both sides agreed to resume discussion on September 5.

An excellent discussion of the manner in which the so-called "slack" in the cost of transportation and distribution can be taken up, will be found in the paper contributed to this issue of AMERICA by the Rev. R. A. McGowan. Governor Pinchot's contention that an increase of wages by ten per cent will add not more than sixty cents to the cost of coal is disputed by many operators

and distributors who maintain that an increase of \$1.00 per ton is more nearly correct. As is evident, however, the whole increase should not be paid for by the public.

At the annual meeting of the American Bar Association in Minneapolis, Secretary of State Hughes addressed the members on the Monroe Doctrine. Emphasis was given

The Monroe Doctrine

his remarks by the recent troubles in Cuba. Five points connected with the doctrine, said the Secretary, deserve special attention. (1) The doctrine is not a policy of aggression but of self-defense, and an assertion of the principle of national security. (2) As it embodies a distinctive doctrine of the United States, the Government of the United States reserves to itself its definition, interpretation and application. (3) The policy in no manner infringes upon the independence or sovereignty of any American State, and the Secretary disclaims as "wholly unwarranted" any intention to establish protectorates or overlordships in any country. (4) Changed conditions in the region of the Caribbean Sea necessitate special care for the doctrine. There is no intention on part of the United States, however, to establish any permanent control in Santo Domingo or Haiti, from which countries our forces will be withdrawn at the earliest possible moment. (5) Instead of conflicting with the establishment of friendly relations with other countries, the doctrine, properly understood, gives a firm and permanent foundation for the establishment of Pan-American cooperation.

Germany.—Whatever outward appearance of apparent prosperity may still impress the passing traveler, Germany today is seriously facing starvation throughout her middle

"The Mark Is Dead"

classes and particularly in her Catholic institutions. "The mark is dead" was the phrase which the popular *Berliner Volkszeitung* drove home to the masses on its front page when by August 30 the mark had fallen to 12,000,000 to the dollar and was still sinking. According to the Reich's statistical index, as quoted in the *Times*, the minimum standard cost of living had increased fifty-seven per cent for the week ending August 25. Living costs by August 30 had in fact reached 1,183,434 times the pre-war amount. This index figure, based on reports from twenty-four cities, covered the most essential necessities of life: food, rent, light, fuel and clothing. The previous rise in prices is thus indicated by stages: the average for July 1 stood in round numbers at 38,000; July 13, at 71,000; August 6, at 150,000; August 13, at 437,000; August 20, at 754,000; August 27, at 1,200,000 times pre-war costs.

The steady sinking of the mark to a depth far below any it had reached in the most disastrous days of the Cuno Government naturally reflected upon the new Chancellor, even though he may in no way have been accountable for it. He moreover found himself unable to collect the enormous taxes which the people, and in particu-

lar the industrialists and agrarians were called upon to pay. On the other hand it has been officially announced, in opposition to current reports, that passive resistance in the Ruhr would not be discontinued until justified by developments in the international political field. It is believed however that the Stresemann Government is seeking to find ways in which the resistance can be gradually relaxed.

Reckoning up the results of the Versailles Treaty, as officially made public by the Government, the Jesuit *Stimmen der Zeit* describes Germany as a land not yet

Results of Versailles Treaty

recovered from the four years' war, the revolution, the subsequent economic disturbances, and the dictates of a crushing peace treaty. Through the peace treaty Germany has lost one-eighth of its geographical extent, or a territory larger than Belgium, Holland and Luxemburg combined, and one-tenth of its population, or about 6,470,000 people. The section ceded to Poland contains some of the best farm lands on which the German population depended for its food. In its raw materials Germany lost twenty-five per cent of its hard coal, seventy-four per cent of its iron and sixty-eight per cent of its zinc. To this was added the loss of nearly the entire merchant marine and of her nationally important colonies. The figure of fifty billion gold marks is retained as expressing the actual amount of payments hitherto made in goods and money.

The number of Germans affected by the military occupation at the present day is given as 12,000,000. The costs of this occupation amounted by the end of the year 1922 to more than 4,500,000,000 gold marks, a sum, we are informed, greater than the entire military burden which Germany had borne during the years from 1910 to 1913. This is contrasted with the costs of occupation paid to Germany by France in 1871-1873, amounting to 276,000,000 gold marks, or less than one-sixteenth of the above sum. Among the costs are instanced such items as 58,000 liquor glasses. An ordinary British soldier of the Interallied Commission, it is said, receives as much pay as the German Chancellor.

Reference is further made to the expenses incurred by the German Government for the refugees from Alsace-Lorraine and for the 160,000 driven by the occupying forces out of their homes in the Ruhr and Rhine regions, as well as to the enormous sums steadily confiscated by the troops, an instance of which are the 1,300,000,000,000 marks seized August 30 at Düsseldorf, when a transport carrying this amount was leaving a note-printing press. The sum was to relieve the shortage of money which had caused considerable distress in that region. The long continued undernourishment, the Jesuit publication tells us, has weakened the labor power of the people, while in large classes real starvation exists today. Any satisfactory financial arrangements, it is added, were made impossible by the fact that the height of the reparations sum was unknown and the Government was constantly faced by the possibility of new demands and "sanctions." We are

finally offered the astonishing figures of a decline of twenty-seven per cent in the use of grain for bread, of thirty-two per cent in the use of meat and even of fifty-one per cent in the consumption of potatoes.

Ireland.—In the general election of members to the Dail Eireann, held on August 27, the Government Party feels that it has scored a complete success. As had been

The General Election

foreseen, the main issue of the election turned on the maintenance of the Treaty, and the chief struggle was between the Government Party and the Republicans. The De Valera adherents, while strongly criticizing the entire electoral system and claiming that restrictions hampered the full Republican vote, feel encouraged by their show of strength. Because of the split of the Larkin faction against organized labor and of popular feeling against the continued strikes, the Labor Party, which was the official opposition to the Government in the last Dail, has suffered badly at the polls. As a result of the elections, it is forecasted that the Government Party, during the next four years, will have a workable majority in the Dail Eireann. Since the representatives of the smaller Free State Parties are not united amongst themselves and the Republican members have declared that they will take no part in the proceedings, there will be little parliamentary opposition to the Government policies. The election itself was remarkably quiet and orderly. Over 400 candidates, in 29 constituencies, contested for 153 seats in the Parliament. The number of qualified votes was calculated at 1,750,000. The proportion of those voting was estimated at seventy per cent throughout the country; in Cork, it rose to eighty per cent, while in Galway it was lowest with fifty per cent. While the poll was smaller than had been expected, it is higher than the average in the United States at the last presidential election in which only forty-nine per cent of those qualified made use of the ballot. Due to the necessity of counting and recounting in the proportional system of voting, which had been designed as a protection for important minorities, the tabulation of the votes proceeded very slowly.

The final figures of the election show the polling by parties as, Government 415,143, Republicans 286,161, Labor 142,388, Farmers 135,972, and Independents 24,291. The aggregate vote cast was 1,003,955. The Government statistical department, in a statement, says the results show that 73 per cent. of the voters supported the treaty and are prepared to work in Parliament under the Constitution. The number of seats gained by the respective parties was:

Government	63
Republican	44
Independents	16
Labor	15
Farmers	15

One of the features of the election was the heavy polling in favor of the Cabinet Members of the present

Government, who have all been returned. In Carlow, President Cosgrave received three times as many votes as were needed, Kevin O'Higgins and Richard Mulcahy had little opposition in Dublin, while Joseph McGrath passed all expectations in North Mayo. Mrs. O'Driscoll, sister of Michael Collins, was easily elected on the Government ticket. Most of the outstanding Republican leaders were likewise strongly supported in their constituencies. In Clare, Eamonn De Valera received twice as many votes as Professor Mac Neill, who, however, obtained the quota necessary for re-election. P. J. Rutledge, deputy for Mr. De Valera, headed the list in North Mayo, and Frank Aiken, Republican Chief of Staff, together with John O'Kelly, former Sinn Fein representative in Paris, Countess Markiewicz, Mrs. Cathal Brugha and Mary McSwiney were given comfortable pluralities. The defeat of Robert C. Barton, one of the signers of the Anglo-Irish Treaty which he later repudiated, caused great surprise. The election results show that Republican sentiment is strongest in Clare, Louth, North Mayo and Waterford, the only constituency, it is said, in which the Government failed to elect one candidate.

Italy.—A grave international complication suddenly sprang up on August 27, when five Italian officials were attacked and killed on Greek soil, presumably by Greeks.

Trouble with Greece

These Italian officials were part of the triple commission of Greeks, Italians and Albanians appointed by the Allied Council of Ambassadors to delimit the frontiers of Albania. They had been attacked by the Greek press for some weeks back. On the day of their murder they had just crossed the Greek frontier, when a band suddenly opened fire on their automobile and killed all of them. The Italian Government took swift action. On August 28 an ultimatum was dispatched to Athens, containing seven demands, asking ample apologies, public funerals for the dead, salutes to the Italian flag, an indemnity of 50,000,000 lire, (\$2,160,000), an inquiry by Greek officials under Italian supervision, and capital punishment for the guilty. To these demands the Greek Government on August 30 replied by accepting that part of the ultimatum referring to apologies and honors for the dead, but refusing those demands relating to the capture and punishment of the murderers, and the indemnity, as infringing Greek sovereignty. It is further stated that Greece was willing to submit the question to the League of Nations, in case the reply was not satisfactory to Italy. Greece also asserts that it had not yet been proved that the assassins were Greeks. The Italian demands were declared in Greek circles to be excessively humiliating, while in Italy the greatest excitement prevailed. Mass-meetings came together in all parts of the country, denouncing Greece, and in some cases the moderation of the Italian demands. The fleet is said to have been mobilized, the newspapers were forbidden to print news of troop move-

ments, and Greek correspondents were expelled from the country. Dispatches from Italy declared that the country was firmly united behind Mussolini, and that the Premier himself was sternly determined to go every length to secure the demands of the ultimatum. Meanwhile the Council of Ambassadors was active and stood ready to prevent war if possible, and to offer its good offices to mediate between the two countries. Its first step, however, was to send a strong protest to Greece demanding an inquiry, because the murdered men were working directly under its orders.

In spite of this action, Italy proceeded to impose sanctions on Greece by occupying the Island of Corfu. This island, ceded to Greece by England in 1864, was captured on September 1, after a short bombardment in which several refugees are said to have perished. The Italian Government also refused to acknowledge the Greek appeal to the League of Nations, on the ground that the present Greek Government, result of the military revolution after Smyrna, has no standing before the League, never having been recognized. It was announced further that England contemplated no separate action and would depend entirely on the League to put whatever pressure was necessary to bring about a reconciliation. The French also were non-committal. It is admitted by all that the League Assembly, now sitting, will be severely tested.

Mexico.—The recent conference in Mexico between Mexican and American commissioners to consider the outstanding differences between the two countries, has borne fruit in recognition by this country of the Mexican Republic. On the return of our commissioners, Mr.

*Recognition by the
United States*

Payne and Mr. Warren, they presented their report to President Coolidge, and it was decided, on the recommendation of Mr. Hughes, that the findings of the conference warranted actual recognition. Accordingly, after a preliminary exchange of notes, the ceremony of recognition of Mexico by this country took place on August 31. This took the form of mutual declaration by the respective Governments that the envoys officially accredited to them are officially received. At the same time a note was issued, officially declaring that this constitutes recognition. This means that our Government believes that the Obregon Government will live up to the explanations given by it on the subject of Article 27 of the Queretaro Constitution of 1917 about subsoil wealth and of the agrarian laws. Our Government was unwilling that these be applied so as to have any retroactive force, and it is understood that Mexico agrees. The American commissioners are reported to have informed the President that in their belief the present Government in Mexico is a responsible one and able to enforce its decisions. The United States, therefore, recognizes the de jure existence of the Mexican Republic as now constituted, and full diplomatic relations are resumed, between the two countries. There still remains some doubt about the

manner in which Obregon's Government will act concerning the confiscation of American owned lands.

Russia.—Colonel William N. Haskell, who was in charge of the American Relief Administration activities in Russia, on August 28 delivered to Secretary Hoover,

*Report of
Colonel Haskell*

Chairman of the Relief Administration, the final report on American activities in Russia. The statement summarizes the two years' work of the Relief Administration, and praises Secretary Hoover for the conception of the relief program and the American and Russian agents who made it a success. According to the report, during this period, a little under a million tons of food, seed, clothing and medical supplies have been bought in the United States by the American Relief Administration, requiring about 250 voyages of American ships. These supplies amounted to 60,000 carloads on the Russian railways. Their distribution was accomplished through the organization of 35,000 different stations at the worst period, when we were feeding nearly 11,000,000 men, women and children daily. Not only would these millions have died without this relief, but even larger numbers would have perished from the cesspool of contagious disease which was then raging in every direction.

After speaking of the systematic campaign of sanitation that "stamped out the most dangerous centre of contagion in the entire world" Colonel Haskell declared that America contributed more than 90 per cent of all the relief furnished Russia during the last two years. In the expenditure of \$60,000,000 of American funds, of which \$24,000,000 was voted by Congress, he stated that there had been no cost for administrative purposes to the American contributor or taxpayer. He emphasized favorable reports from other sources about Russia's future when he declared:

Communism is dead and abandoned and Russia is on the road to recovery. The realization by the Russian people that the strong American system was able and contained the spirit to save these millions of strangers from the death that had engulfed them must have furnished food for thought.

The author of the official report has made no mention of his own splendid achievements in this work that "turned the corner for civilization in Russia and lifted the Russian people from despair to hope." Both public and official opinion, however, are unanimous in praise of Colonel Haskell. The *New York Times* in an editorial declares that, "he and those who served with him are as worthy of recognition and reward as those who engaged in combat service; for they, too, have faced death in as noble a cause. Here has been written a chapter in international relations that we may always turn to with right-pride."

Dispatches from Japan state that our Catholic missionaries have suffered severely in the earthquake. Among the buildings reported destroyed is the Jesuit University. AMERICA will receive and forward all donations given for the relief of Catholic missionaries in Japan.

The Cost of Coal

R. A. MCGOWAN

THE United States Coal Commission has made a fairly accurate study of conditions in the anthracite coal regions, considering how complicated the matter is and how short a time it had to make its study. It has presented certain facts and offered certain conclusions about the wages of the anthracite workers. It has also presented certain facts about the margin of profit, etc., which the operators are receiving. Here is at least something to help us form an opinion. It is perfectly possible to dispute the facts and conclusions, but in lieu of anything more nearly correct, the findings of the Commission in regard to the facts of the case can be accepted and should be accepted by both sides as something to start from.

The wage facts appear to be these: 73 per cent of the adults working at an hourly wage in the industry get less than \$4.96 a day; 39 per cent get less than \$4.64 a day; and 24 per cent get less than \$4.32 a day. "Many of the families of the miners' helpers or laborers have a very uncertain and inadequate income." The others in the industry when "they take full advantage of their opportunities to earn in the various occupations connected with the industry and are not handicapped by serious misfortune need not suffer for shelter, food, clothing, or other decencies and comforts of life, even without supplementary earnings of wife or children."

It appears from this that a living wage is paid in the industry except among miners' helpers and laborers. In justice, the miners' helpers and laborers on this reckoning are entitled to higher wages. The Coal Commission says that the efficiency of the industry would be greater if they got more money.

But what about the rest of the anthracite workers who are receiving, let it be granted, at least a living wage? Are they to be kept in the present position, or are they to be allowed to insist upon getting a larger share of the profits of the industry through higher wages? Within limits they want a progressively higher standard of living so they can have more comforts in their homes and give their children more advantages. Certainly there is no reason why they should not want and ask for this if the industry and the consumers can reasonably stand it.

It appears to be unreasonable to ask the consumers to pay more for anthracite coal. The important question is whether the industry can stand higher wages. The operators say that if they pay higher wages, it will mean that the consumers will pay more for coal. This attitude seems to take it for granted that the other costs in the industry are exactly right, that the coal is mined and dis-

tributed efficiently and that no one gets too much money for his work.

In a monopolized industry this is questionable. Certainly, if it is true, the monopolists, wholesalers and retailers, are exceptional characters in the twentieth century. No doubt is cast on the honesty of their opinion of their own transactions. But grave doubt springs up at once about the value of their opinion.

There are a number of other costs than wage costs in the industry. The efficiency of the operators, railroads, and distributors influences very much the price of coal. Are they all doing an efficient job? Are labor conditions in the industry such as to induce efficiency among the rank and file? Are the coal-land owners collecting too much for royalties on the coal that is mined? What about the money set aside for depreciation and depletion? Is the operator's margin of profit (upon which, of course, he pays a Federal tax) too much? Are the railroads charging too much for freight rates? Are the profits of the wholesalers and retailers too high? It is asking very much for us to believe that there is no possibility of saving at any of these points.

Yet it is expecting very much, too, to hope that any of these costs will be reduced voluntarily. The operators, for example, are monopolists and they are trying to establish a price that will pay them regardless of tonnage the highest total net profit. They may be willing to bear a part of the wage increase to keep their sales at a point which will pay them the largest total profit. But if they can increase prices by the exact amount of the wage increase or even more, they will do so. Very little can be expected from the owners of coal lands who receive royalties. The amount set aside for depreciation and depletion of coal properties is in the hands of the operators and they will do nothing voluntarily. The industry, if it is managed like other industries in the country, can certainly be conducted much more efficiently, but progress in this regard will be slow and meanwhile the consumers would be paying more for coal.

It can be taken for granted that if wages are increased the price of coal will go up as much and probably even more than the amount of the wage increase. The industry will not change its habits over night. The consumers of anthracite are not protecting themselves and they show no signs of doing anything to protect themselves immediately. They can, of course, refuse to buy anthracite, but this is cold comfort.

Yet as an index of what could be done if the industry were reorganized, it is well to remember certain facts

brought forward by the United States Coal Commission. According to the Commission the labor cost of a ton of anthracite in the first four months of this year was \$3.97. Supplies cost seventy-two cents a ton. General expense cost ninety-three cents a ton. The margin to the operator, which includes Federal taxes as well as profits, was \$1.06 a ton. A flat 20 per cent wage increase to all those in the industry would mean that the labor cost of coal would rise eighty cents—from \$3.97 a ton to \$4.77 a ton. This would mean that the total cost of coal would go up to \$6.42 at the mine. At the selling price during the four-month period the operator would have for his margin to pay profits and Federal taxes the sum of twenty-six cents instead of \$1.06, granted that he put aside the same amount for depreciation and depletion, and paid the same amount for royalties.

If an agreement were reached between the operators and miners so that wages would be 10 per cent and not 20 per cent higher the increased labor cost would be forty cents a ton. The operator's margin, all other conditions remaining the same, would be sixty-six cents a ton instead of \$1.06.

Can the industry run on a twenty-six cent margin? Can it run on a sixty-six cent margin? It ran on a thirty-five cent margin in 1913. During most of the period while we were in the war it ran on a forty-one cent margin. A margin of \$1.06 is entirely unreasonable granted that the margin of this monopoly was sufficient during war-time. A margin of sixty-six cents, the sum operators would receive if wages were increased 10 per cent, would be more than was received at any time in the last ten years, except for the period from May to November, 1917, and January to June, 1921.

The items under "general expense" have nearly tripled since 1913. Need they stand at this high point? They include depreciation, depletion, and royalties. Some companies charge seven cents a ton for depletion. Others charge fifty cents. Which is nearest right? Is the depreciation charge error-proof? A royalty is paid on about one-third of the output. The Girard estate collected an average of thirty-one cents a ton as royalty fees from 1899 to 1913. In 1921 it collected \$1.27 a ton. Other royalties were even higher. Perhaps they are lower now. But are they at the exactly equable point now?

Twenty per cent higher wages mean eighty cents a ton more for labor cost. Ten per cent higher wages mean forty cents a ton more for labor cost. But who should pay it? Should the consumers pay it together with whatever additional profits are levied by operators, land owners and distributors? Or should the operators, land-owners and distributors absorb the increased cost by reducing their profits? Should the railroads do their share by reducing freight rates?

Eight coal companies had twice as large a net income in 1921 as in 1913, though they mined about the same amount of coal. Their margin of profit during 1921 varied from

forty-one to eighty-eight cents a ton. In 1913 their margin was thirty-five cents. Early this year their margin was \$1.06 a ton. The Coal Commission has not yet told us the capital investment, but it seems that if eight of the companies made thirteen and a half millions on a thirty-five cent margin and twenty-seven millions on a 41-88 cent margin they should be able to exist now on much less than \$1.06 a ton.

The point to all this is that a wage increase need not in the nature of things mean higher prices to the consumer. If the amount of the wage-increase is borne by the coal-land owners, the operators, the railroads and the distributors, coal need be no higher. If wages were ten per cent higher, coal would be only forty cents a ton higher to the consumer if the other factors in the industry took their present profit. If they distributed the amount among themselves coal would be no higher at all. The operator's margin could itself take up the slack of the forty cents and still remain higher than at any time during the last decade except at two brief intervals.

Yet we know that if the land-owners, operators and distributors can charge the consumer higher prices they will do so. If the consumer will pay it we know that he will be charged not forty cents a ton more (if wages are increased 10 per cent) or eighty cents a ton more (if wages are increased 20 per cent) but much more than that, for a profit on the wage increase will be taken if possible by every one down the line.

And so we come to the end of a blind alley. It cannot be proven that the miners should not get a ten or twenty per cent increase. Some, it appears certain, should in justice get higher wages than now. But if any of them or all of them get higher wages, coal will be higher if the consumers will buy it. The miners insist on higher wages. The operators refuse. We face a strike.

The one conclusion that seems warranted under all the circumstances is that the anthracite industry needs to be reorganized. It is a monopolized industry and within the limits of the consumers' willingness to pay, the monopolists can and do fleece the anthracite consuming public by diminishing the quantity available and by charging high prices. The miners are organized and have a monopoly of anthracite labor. They want more of the money the consumer pays for his coal. They want the operator and land-owner and railroad company and wholesaler and retailer to take less and give them more. The operator says if the miners get more money the consumer will have to pay more. Speaking for himself and in this case for practically the whole industry he will not cut his profits.

This is drama in prosaic terms. Yet the elements of tragedy are here. What is to be done about it? Nothing, in the present state of public opinion. But certainly it is proof again that what is needed is study and thought of what Christ's teachings mean in industrial life and resolute strength of will to put them into practise. This sounds vague, but there is nothing vague about it when the social

teachings of the Church are put alongside the facts in the anthracite industry and the facts throughout our industrial system.

Controversy Between Modernists and Fundamentalists

JOHN D. TIBBITS

IT must be evident to anyone who studies even in the most casual manner, the course of modern Protestantism, that its latest tendency is to range itself, with more or less definiteness, into two opposing camps. At every denominational conference, in the pulpit and press alike, this tendency is becoming more and more apparent, so much so that it is overshadowing even, if not obliterating, many of the older differences, which have come down to us clothed with such vast historical importance. It is of little or no interest nowadays to know whether a man is a Baptist or a Methodist or a Presbyterian. To describe him as such is barely to describe or even to hint at his theology. What does matter is whether he is a Fundamentalist or a Modernist. And when we know that, we know at once the main outlines, at least, of his belief or disbelief.

This twofold distinction expresses a real division which has, to a considerable though of course to a varying degree, affected all the sects. It is supposed to represent those diametrically opposite attitudes of mind by which the problem of religion is approached. It is natural then, inasmuch as each attitude logically excludes the other, that each should regard the other with what oftentimes amounts to extreme bitterness. It could hardly be otherwise considering the importance of what is involved. For pushed to its final implication, Modernism is ranged against almost every element of the supernatural, and against every dogma which distinguishes the traditional Faith. Fundamentalism, on the other hand, is a frank and outspoken attempt to revivify an interest and a faith in those very elements which Modernism seeks to destroy. To the Fundamentalist, then, the Modernist appears as a traitor within the camp. To the Modernist, the Fundamentalist is merely an obscurantist and a reactionary.

And yet however wide may appear the chasm which separates these two opposing schools of thought, there is one important respect in which they both stand upon a common ground, and repose upon a common principle. This is perfectly evident from an analysis of their apologetics, though both appear, for the most part, quite unconscious of it. That this should be so is perhaps natural enough. The qualities of the arguments used by each are radically divergent. And so intent is each upon the intellectual shortcomings of the other, that it never seems to occur to either that his own weapons might, with equal cogency, be turned back to his own destruction.

Just what I mean will best be illustrated by a brief statement of the two respective view points. The divergence

between them is only partly one of creed. The other part, which is perhaps the greater, is a divergence of mental attitude. It is this latter which makes any approach to a sympathetic understanding between the opposing forces well nigh impossible, and which at the same time, makes more vivid and impressive the intellectual basis upon which each depends.

The Fundamentalist takes his stand upon the central and distinctive dogmas of traditional Christianity. He regards the Trinity, the Incarnation and the Atonement as essential to the Christian system; and he regards any attempt to explain them away as nothing less than an attempt to explain away the system itself. He understands clearly that much may be left; but he understands no less clearly that whatever that residue may be, there is just one thing that is not left; and that one thing is Christianity. It is true that the Modernist may claim to retain its morals and some elements at least of its spiritual life. The Fundamentalist sees that this is an impossible task; for both are so closely interwoven with the discarded dogmas that to dis sever the product from its source would be little else than an affront to reason. If any semblance of the product were to remain at all, it would either be grounded upon a basis of pure sentimentalism, or else upon an intellectual subterfuge too transparent to even hope to evade destruction.

And so with the peculiar spiritual power which has always both accompanied and characterized the Christianity of the past. The Fundamentalist is quick to note that those very sects and divisions of sects which pride themselves most upon their alignments with what is loosely termed the spirit of the age, are precisely those which, in a spiritual sense, are today most barren of results. And on the other hand, it is no less plain, that those religions which have been least affected by modern education, and have been less inclined to regard the speculations of scientists and critics, are those in which evangelical fervor is most manifest and most intense.

The Modernist, on his side, is distinctly conscious of one very cardinal defect which underlies the Fundamentalists' position. He is, of necessity, keenly alive to every change which has affected the structure of modern society, and the direction of modern thought. He sees that with the coming of new problems, there have arisen new conceptions of life and action, most if not all of which stand in direct relation to religion. And he knows well that a religion which is bound hand and foot to the monuments and manuscripts of antiquity can never relate itself to them. To him the necessity of translating Christ into the language of the twentieth century, is so obvious as to be practically self-evident, for unless the teaching of the Saviour can be brought directly to bear upon the specific problems of our day, religion is unquestionably a failure. It is the error of the Fundamentalist that he is forever harking back to a *then* and a *there*. The Modernist is wholly intent upon a *here* and *now*. For him it is only *now*

that counts, and it is only *now* which gives to theology its significance and its point. To be, therefore, a truly vital force in the rapidly changing order of things, religion must respond to each intellectual pulsation, accommodate itself to every scientific or pseudo-scientific inference, and square itself with every vagary of criticism.

Now the reply which the Fundamentalists makes to all of this, is logical enough. He accuses the Modernist of sacrificing the birthright of traditional faith for the pottage of unverified hypotheses, and of theories, for the most part, quite gratuitous. He contrasts the incredulity shown in relation to the most venerable dogmas with the credulous confidence displayed toward the plausible but unsupported opinions of the higher critics. And he charges that any system which finds in plausibility a test and measure of truth, is not strictly an intellectual system at all. In last analysis it is dependent wholly on the impressions and the feelings.

The Modernist counters with a precisely similar charge. If he is to consider the Scriptures as inspired and authoritative, he asks the Fundamentalist for the proofs. He presses home the unanswerable fact that no sacred book testifies to its own inspiration. And when the Fundamentalist, seeking some substitute for eternal authority to make his argument rationally presentable, takes refuge in the original confession of his denomination, the Modernist is prompt to remind him that the authority of a confession is quite as fallible as the authority of a critic. He may readily admit that some of the older confessions were wrought out in the severest logic; that merely accentuates the fact that it was in impressions that they were convinced. And why, he will ask, should the impressions of even a whole multitude of sixteenth century divines be set before us as a limit and circumscription to the religious thought of this vastly differing age?

Thus does the discussion proceed, without cessation and apparently without end. It is not, however, for Catholics wholly without significance. And I call attention to it just at this time partly because it affords us a further illustration of the intellectual deficiency underlying the entire theory of Protestantism, but more particularly for the testimony which it indirectly bears, to the eminent rationality of the Catholic position.

I have stated that in last analysis, Modernism and Fundamentalism alike stand on common ground. This is an important fact, for unless we recognize the absolute identity of principle which underlies these most divergent theories, we miss the main point upon which the very pointlessness of the whole controversy depends. Impressionism lies equally at the basis of each. To it each appeals as a last resort; and in it each seeks a final refuge. And though both sides seem unconscious that the absurdity which they attack in the other is no less essentially their own, they prove beyond the shadow of a doubt that their respective demonstrations are not only mutually destructive, but self-destructive as well.

But it is not merely significant to note the absurdity implicit in their common source. It is even more significant to note how this absurdity becomes explicit in the common method by which both develop. For, to understand this is to understand the peculiar and characteristic psychology of all Protestantism, and to grasp the real drift and import of the Reformation.

In describing this method, we must keep clearly in mind just what it is expected to accomplish. Every religion must, in some way or other, define its faith, and whether that faith is chiefly affirmative or chiefly negative, it must be defined none the less. It is evident, therefore, that somewhere or other in the process, there must be some expressions, couched in positive, even if not in dogmatic terms; and this implies the necessity for both thought and judgment.

Now the real field, with which theology is supposed to deal, is the field of the supernatural order. And one has only to glance at the many questions which it is the distinct province of theology to solve, to note that they belong to a plane apart from that on which the unaided human intellect is equipped to operate. It is true that even here the human intellect has a definite part to play and a definite scope for operation. But the real purpose of Revelation, after all, is to reveal what we cannot know. And while we may occupy our natural faculties with that which has been made known, it is abundantly evident that those same faculties, by their own unaided power, could never carry us across the border, which separates human science and philosophy from supernatural truth.

How then are we to overcome the limitations of nature and transcend experience? How rise to a plane where we have no faculties to represent its objects, and consequently no evidence by which to judge? It is conceivable enough that an external authority, with credentials subject to the test of reason, is competent to bring all this within the plane of human cognition, and that our faculties, limited as they are, are yet perfectly competent for the test. And it is equally clear that were such an authority unrestricted by any point of space or period of time, the contentions of both Modernists and Fundamentalists would find a simple and direct solution. The very idea of it, however, has been deliberately abandoned by both. And despite the fact that the function of belief begins precisely at the point where the function of the natural faculties ends, it has been persistently, though curiously, urged, that the very notion of authority in religion implies the fettering of the mind, and the limitation of intellectual activity.

How then can we enter the field of the supernatural and determine for ourselves the points of faith? Is there, at our disposal, any substitute for the discarded principle of authority which the intellect can validly use as evidence for the truth of such propositions as are manifestly beyond its scope.

And it is here that the peculiar and characteristic psychology of Protestantism, to which I have alluded, comes

in and offers a solution which has proved acceptable to so many thinkers. It proposes a substitute, strange to say, not in any sense external, but wholly and in every sense subjective. And what is stranger yet, this substitute is, in the order of nature, lower than the intellect, possessing no cognitive capacity; essentially unrelated to the quest of truth, and apparently created for the express purpose of reporting agreeable or disagreeable affectations. It is perhaps the most distinct contribution of Protestantism to religious thought that it has projected the feelings beyond the bounds of reason, and that it has made the mere recording of favorable or unfavorable impressions mark the distinction between theological truth and theological error.

The Reformation was not, therefore, primarily, a religious movement. Its effect upon theology was secondary, and by way of application. Essentially, and beyond all else, it was a theory of religious knowledge.

To comment upon this theory would be quite superfluous. It is every bit as untenable as would be an attempt to substitute sight for will, or touch for reason. That this theory is as widely accepted as it is proves nothing in its favor; but it does go some way at least to suggest the confused and uncritical nature of much that is dignified by the name of modern thought. It is likewise of no small value as illustrating the dilemma in which religious men find themselves, once they have abandoned the only principle which can possibly place and keep theology upon a rational basis.

Paradoxical as it may sound, it is the principle of authority alone which is the real synthesis of all that is true in Modernism and Fundamentalism alike. By no other means can religion assure itself of loyalty both to the present and to the past. By no other means can the Church pronounce with a positive voice upon the peculiar problems of our day. And unless all this is done, the rational and insistent demand of every thinking Christian remains unfulfilled.

"Shadow-of-a-Leaf"

CHARLES PHILLIPS

A LETTER came to me at Warsaw one day, from Budapest, bringing me news of the tragedy that had befallen Nijinsky, the famous Russian dancer. Nijinsky had gone mad, one more of the World War's victims of worry and starvation.

That letter brought me a poignant memory, a memory which made it easy for me to surmise what one at least of the worries of the poor broken dancer had been. When I went into Kiev with the American Red Cross relief unit which followed the Polish army to the Dnieper in May, 1920, I found among the refugees there Nijinsky's sister, like himself an artist. I shall never forget her. She was one of the most tragic human figures a man's eyes have

ever looked on; not because she was suffering, but because she was so brave, so plucky, in her anguish.

Caught by the Bolshevik upheaval in 1917, when the Reds first took Kiev, she had never been able to get out. She had lost track of her brother then, and though she had had word of him within the year, it had been only a vague and disturbing word, one more drop in the black cup of uncertainty and anxiety which life in Russia means today. He was in Vienna, she had heard. But Vienna at best meant starvation. All her thought was for him. How to get out of the death-trap of Russia and escape to Europe, how to find her brother and take care of him, that was her sole thought. She never spoke of her own distress.

There is no doubt, however, that she was slowly starving to death. All the deadly marks of hunger and devitalization were stamped on her frail little form and elfin face. Yet she worked and she danced, courageously building up the little school of artists she had established in Kiev, and performing when opportunity allowed, although it was quite evident that she, like her pupils around her, had hardly the strength to stand or keep going.

When we entered Kiev on the heels of the retreating Bolsheviks we found a dead city, literally a city of the living dead. The Soviets had wrecked the place, not the buildings so much, for only a few of these showed the ravages of fire or bomb, but the people. The men and women of Kiev were emptier shells than the vacant, staring houses. Beautiful Kiev on her hills above the Dnieper, Kiev of the white walls and golden domes, was a veritable sepulcher.

Then a change came. It was like a miracle wrought before one's eyes; one saw the results, daily and daily more unmistakably evident and substantial, though the actual process of rehabilitation could scarcely be discerned. Life returned to the town, a stream of life began to pour through its veins, quickening and reviving it. Shops reopened, whole blocks of them, where for months no dealer had dared to show his goods or his face. Trade came back. People filled the long deserted streets. They grew more and more animated, walking briskly now where a few days before they had shuffled and dragged along with a furtive hangdog air. They began to speak aloud and freely, instead of in whispers. They even laughed! Within two weeks of the Polish arrival Kiev was resurrected. The unforgettable thing is that we had seen it, this dead city, issue from its sepulcher.

One of the first moves made by the Poles upon their taking Kiev was, very wisely, the reopening of the Opera and other places of public amusement. Nothing could be better calculated to restore or stiffen the morale of a town than this, as we ourselves learned a few weeks later, when Warsaw, besieged with the Bolos outside her gates, kept her theaters going. At the Kiev Opera, the first night of our arrival, we heard Tschaikowsky's "Eugen Onegin," with a wonderfully well executed orchestration

under the baton of Leo Steinberg, one time director of the Russian Ballet at Covent Garden and at the Palace Theater, London, and booked for performances with his old friend Zimbalist, in America, when the war caught him in Russia and kept him there. Nijinsky had danced to Steinberg's music, and it was in the little circle of exiled artists of which he was leader that I met the famous dancer's sister.

We newcomers from the outside world, what a hunger they had for us, for our news, for our views, our opinions, our very voices, this little group of soul-starved refugees in Kiev! It wrings one's heart to turn back now to those days and recall how they looked to us, came to us, remained near us, contriving a hundred little excuses to see us again and again, not to ask for Red Cross relief, no, but to feed their hearts on the presence of living creatures come to them at long last out of the real world beyond the locked gates of the Terror. Not one of the men or women of the artist circle in Kiev whom I came to know ever spoke to me or to any others in my hearing of bodily hunger or other needs; not, I believe, because of any false pride, but mostly because the joy they had in touching the world again through us was so great that they forgot their physical wants. Kosloff, sculptor and dramatist, whose strange tragedy of Russian art life, "*Solitary Animals*," had been one of the memorable productions at the Moscow Art Theater, came almost daily to the office. His face was alight with eager joy at conversing with fellow creatures; but he was literally too weak from under-nourishment to stand. Poor Kosloff!—there is another story of tragic suffering, the end of which I may never know.

But to return to Nijinska. Not many days passed, following our arrival, before Kosloff brought me word that we Americans were to be the guests of honor at a gala performance prepared by Nijinska and her pupils. We had not yet met the little artist. We looked forward to that evening as a real event. It was an event, not alone for us, but for Kiev.

The people of that long terror-ridden city, whose usual pastime, one citizen remarked, was to guess what sort of government they would have next, this was the fourteenth in six years, had forgotten how to play. But they flocked to Nijinska's theater that night in crowds that were almost gay. A sprinkling of the Polish and the Ukrainian military gave a bit of color to the scene, but on the whole it was a pathetic picture which these quiet, tired-eyed gentlefolk of Kiev made, dressed in the last vestiges of happier days. It was not their patches nor their shabby shoes, though I saw distinguished and beautiful ladies there, shod in bedroom slippers, for whole footwear had long disappeared from Russia. All this was a sorry enough sight. But mostly it was the little touches of flower or lace or feather that drove home to the stranger the heart hunger and the bravery of these war-worn people. I had seen five and six thousand people at

one time gathered in the great open market of Kiev selling their belongings for bread, long lines of women and girls, with every mark of gentleness and high breeding on them, standing abashed before the moving crowd of gaping peasants and Jewish traders, their dresses, their shawls and laces and jewels and every other treasured possession hung over their arms as they waited for buyers, for the precious loaf, or egg, or potato, or drop of milk which might keep them alive another day. But this throng of life-starved creatures rushing once more to the reopened theater, pinned and patched and somehow decked out in the best that was left them, reaching eager hands for a touch of life again, these were the most tragic sight of all.

Nijinska's pupils were a delightful group of young girls who had learned so well the paces of the interpretative dance in her school of the ballet that we were on the qui vive for her own appearance. When she came at last, in "*Petrouschka*," we got a thrill that London or New York would pay big money to enjoy. Here undeniably was an artist!

But there was more than the fascination of art in watching that quaint doll-like creature as she rehearsed the mimic tragedy, the fascination of beholding a living tragedy moving and breathing before our eyes. I think I have never seen a face so unforgettably stamped with sadness, a wild sort of driven sadness, as Nijinska's when she came peering for the first time with bright quick-glancing eyes over the wall in "*Petrouschka*."

Tschaikowsky, Chopin, Wieniawski, Liszt, and others filled up the rich and varied programme she had prepared for us, all to express Kiev's gratitude for the coming of the Americans. "*Puss in Boots*" was one number I remember, and there was Liszt's "*Thirteenth Rhapsodie*" and the lovely "*Lake of the Swans*," her most ambitious offering. But at the end came an encore of her own, and it was the memory of that last dance that flashed through me when I read the letter from Budapest.

Perhaps it was because she was tired after the long evening of directing and performing; but when that brief momentary sketch was finished and Nijinska, alone in the centre of the big stage, stood drooping in the leafy browns and greens of her boyish Peter Pan costume, she seemed to me to be the very personification of mute tragedy, of brave and breaking and pleading humanity . . . as if the soul of Russia itself, embodied before us, but whipped and crushed and beaten into dumb inarticulate agony, looked up to us with its voiceless cry. What the name of the dance was I never knew; we were all too stirred to think of asking. Kosloff sat by me, his white face paler than ever. But always I think of Nijinska at that moment as the visualization of the plaintive fairy figure "*Shadow-of-a-Leaf*" in the "*Sherwood*" of Alfred Noyes, spirit of gentleness and love doomed to brutal disembodiment.

We went behind the scenes to be presented to the artist.

She was nothing but a panting, tired-out little girl; but her emaciated face became radiant as she greeted us, and her big dark eyes filled up when I told her how, in the happy days before the war, in Paris in 1912, I had enjoyed her brother's art. Her brother! Her brother! He was her sole thought. And at once she began to beg us to take her away with us, out of Kiev, out of Russia, so that she might find her way to her brother.

Days passed, busy days for us, with our orphans, our refugees, our hospital patients to care for. Then the siege began, the return of the Bolsheviks; retreat, confusion, a rush for our lives, with fire behind us, guns and burned bridges and Budienny ahead of us. All Nijinska's papers, passport, etc., had been made ready. She was to go out with the first Red Cross evacuation train. But orders sent me, not on the train, but with the motor column of the army. I never saw her again. When, after the long flight out of Budienny's clutches, I reached Warsaw late in June, I was told that she had escaped, that she had come, as arranged, on the evacuation train. But no one knew, and I could find no trace of her.

I wonder if she is with her poor mad brother now, brave little Shadow-of-a-Leaf?

Recollections of Notre Dame

FLOYD KEELER

I HAVE purposely refrained from using a more ambitious title for this article for within the space at my disposal no really adequate account of the Fourth General Convention of the Catholic Students' Mission Crusade could be given. Moreover, this convention, twice as large as its predecessor at Dayton two years ago, was an affair of such magnitude that I question if any individual could describe in detail everything that went on. My aim then shall be to give, as far as I may, the total impression it made on me, and my memory of its outstanding features.

No longer does anyone have to apologize for or explain the Catholic Students' Mission Crusade. A Catholic who is not, to some extent, conversant with its activities writes himself down as but poorly instructed in the practical missionary work of the Church. There is scarcely an instance in modern times of a growth like that of this organization. Founded five years ago by representatives of fifteen institutions of higher learning, it boasted at Washington two years later, 155 units and approximately 10,000 members. Everyone was astonished when a year later the gain of nearly 300 units and of more than 40,000 members was reported, and many said such growth could not be maintained, but when we heard at Notre Dame that the present strength of the Crusade is 1,884 units, composed of about 350,000 Catholic students, it makes one gasp in astonishment! In Junior Units (*i. e.*, those in the grammar grades) alone the increase since the Dayton Convention has been 567 per cent. What a wondrous

showing and what an earnest of the kind of missionaries our Catholics a few years hence will be!

There was no haphazard to this convention. The chief topics of interest and discussion had been sent to every delegate in a bulletin issued nearly two months in advance, and all had been urged to study them carefully. All business was brought before the three "sectional conferences," one of priests and seminarians, one of college and high school men, and one of college and high school women. The findings of each of these conferences were reported to a general "Committee on Resolutions" and by it presented to the general executive sessions. The mission end of the convention was handled with equal efficiency. Here the division was into a "Foreign Mission Conference," a "Home Mission Conference" and a "General Mission Conference," at which the subject of vocations was particularly stressed. One principal speaker introduced the subject in hand, and following him answers to definite questions concerning the work were given by missionaries and others who, in nearly every instance, had recently returned from the fields of which they spoke. It brought life on the missions very close home to all present, and the constant contact throughout the convention with these heroes of Christ furnished a thrill even to the least imaginative.

Pageantry, which has come to the fore in recent years, has been adapted to mission teaching in the new Crusade "Ordinal," written by Rev. Anselm Keefe, O. Praem, and was exemplified by a thousand Crusaders in costume on the opening night. A magnificent setting at the Grotto of Our Lady lent charm to the ritual, and the robed figures, the Crusader in knightly armour, the flickering light of colored torches, presented a sight not soon to be forgotten, as the typical Crusader recited in clear voice the magnificent "Crusade Act of Faith" composed by Father Gavan Duffy of India.

One of the principal business matters considered at the Convention was the matter of making its official organ, the *Shield*, more effective, and the chief debate of the sessions was on this subject. The convention went on record as favoring some rather radical changes in the form of the publication, but everything which even remotely seemed to suggest any change in the Crusade's policy of the autonomy of the Unit was voted down by a large majority. All felt that the sound principles upon which the first Crusaders built must not in any way be jeopardized, if the extraordinary growth of the movement was to continue. Much thought was given to the subject of the education of our Catholic people in mission matters, and resolutions were passed looking towards the establishment of "schools of mission leadership" by introducing special mission courses in our Catholic Summer schools and elsewhere. To foster mission plays and mission stories prizes were offered by the Units of Trinity College, and of St. John's Seminary, Brighton, Mass., respectively, the exact conditions of the contest to be an-

nounced later by the Executive Board. They will doubtless stimulate this sort of enterprise as effectively as did the prizes offered two years ago in the "Junior Unit contest."

At Dayton, the Divinity Hall Unit of the Catholic University of America offered a handsome stand of colors to the Unit enlisting the largest number of Junior Units before the next general convention. Later, a second prize, a solid silver representation of the Crusade's shield, nearly two feet in height, was offered by St. Joseph's College Unit, Collegeville, Ind. Several Units were neck to neck in the race until the very last and no one knew until after the special committee had carefully investigated all returns who were the winners. The Unit at Mt. St. Mary's Seminary, Cincinnati, Ohio, was awarded the flags and that of St. Charles' College, Carthage, Ohio, the silver shield. Each of these Units and two others which came next them, the College Unit of St. Mary's-of-the-Woods, Ind., and that of Rosati-Kain High School, St. Louis, Mo., had well over one hundred Junior Units each to their credit or an average of one a week for the whole interval of the contest. But such energy no longer surprises Crusaders, for the report of the Executive Board revealed that at present contributions to the missions from the Units amount to \$30,000 monthly, a sum almost as large as the whole American Catholic Church was giving a few years ago, while of spiritual offerings more than a million a month ascend to God for the extension of His Kingdom on earth. Truly Heaven is being taken by the storm of prayers which rises from the lips and from the hearts of the Catholic students of North America, and the results are being seen daily in all sorts of ways.

The present writer was the first and for four years the only field secretary of the Crusade. Today there are twenty or more, scattered from San Francisco, San Diego, and Seattle to Boston, Washington and Belmont, N. C., all busily engaged in spreading the cause and in strengthening it where it has already been established. A majority of the field secretaries were present and held a special conference of their own to consider the problems which belong specifically to their position as Crusade leaders.

In common with the rest of the country the convention paused in its deliberations on Friday afternoon for a brief service in memory of President Harding, and resolutions of sympathy and respect were ordered transmitted to President Coolidge and to Mrs. Harding.

The elections on the last day of the Convention always furnish considerable life to the gatherings, especially in the selection of the student members of the Executive Board. Those selected for these responsible positions were Mr. Wm. B. Foley, of St. John's Seminary, Brighton, Mass.; Mr. Robert Riordan, of Notre Dame University, Ind.; and Miss Frances Helm, of St. Mary's-of-the-Woods, Ind. The office of president of the Crusade was filled by the re-election by acclamation of Most Rev. Henry Moeller, D.D., Archbishop of Cincinnati, and that

of chairman of the Executive Board, by the similar re-election of Rt. Rev. Mgr. Francis J. Beckman, S.T.D. In accordance with provisions of the Constitution, Mgr. Beckman immediately reappointed to the position of secretary-treasurer, the Rev. Frank A. Thill, who has graced this position since it was created and who has administered this difficult office with the most whole-souled zeal and energy.

Space does not permit going into the details of the Pontifical High Mass on Friday morning, celebrated by Bishop Chartrand of Indianapolis, or to give account of the many expressions of blessing and approval sent by dignitaries of the Church. A cable message from His Holiness Pope Pius XI blessing the Crusade and its members was received with the greatest enthusiasm and a cabled reply pledging to the "Chief Missionary" the loyal support of his North American children was dispatched. Two missionary Bishops, Rt. Rev. J. P. McCloskey, D.D., of Jaro, P. I., and Rt. Rev. John Forbes, W.F., Coadjutor Vicar-Apostolic of Uganda, East Africa, were in attendance at the convention as were more than 100 priests representing many religious orders and missionary institutes in this and other lands. Representatives of the European mission organizations were prominent among the foreign delegates. Sisters from every part of the United States, from Canada and the Philippines mingled with the crowds of students and visitors and lent color to the scene. The convention was a miniature of the missionary forces of the whole Church—prelates, priests, religious workers and laity were all there, all intent upon furthering the knowledge of the Gospel among those who know it not.

The slogan with which we went to Notre Dame was "To Defend the Cross." We came away feeling sure that it was no idle boast that a mighty army has arisen which will defend it, if need be with their lives, and we thank God for Notre Dame, for the fact that we were allowed to be there and to see this manifestation of loyalty to Him and to the Church which He left to be the mother and guide of all men.

COMMUNICATIONS

The editors are not responsible for opinions expressed in this department

Getting Acquainted With Catholics

To the Editor of AMERICA:

At various times communications have appeared in *AMERICA* regarding the "leakage" from the Church and the various causes thereof. Also, in the interest of our young people, a series of articles under the heading, "Let Them Get Acquainted," was published some time ago. I am writing in the interest of these Catholic young women, who come as strangers to our cities each year. Is any effort being made to enable them to get acquainted with people of their own Faith? Personally, I know of none.

Let me relate my own experience of a generation ago. Through the death of my parents, I, a girl of twenty, was obliged to find employment in the city. I lived there nearly two years, and in that time one Catholic, a very busy woman with an invalid mother, took an interest in me. Regularly I went to church, where absolutely no one did more than "pass the time of day" with me, incredible as this may seem. In the large office in which I worked,

all except myself were non-Catholics. One of these I married.

My young daughter, a stranger in a strange city, is having the same experiences that befell me. I can only pray that the result may not be the same, a mixed marriage. I am sure my experience is duplicated many times each year in our American cities. Cannot something be done to stop this? Will not something be done? Self-respecting strangers will not try to push their way into organizations, societies and clubs, where they are not sure of a welcome. It is for the members to take the initiative and invite them in. But first, there should be a "Friendly Committee" in each parish, to "check up" and look after the new arrivals.

Perhaps it is too much to ask our busy pastors to take up this work. But at least they might call attention to it, vital as it is. What I do ask, most earnestly, is that the leading Catholic women in every community take definite, organized steps to reach the girl strangers: the young teachers, business women, *et al.* See that they "get acquainted" with their own kind, and thus destroy that most prolific source of "leakage" from the Church, the mixed marriage.

Elizabeth, N. J.

A. C. M.

Baltimore Retreat Movement

To the Editor of AMERICA:

From time to time you have letters concerning the retreat movement in various sections of the country, but there has never been any word of our local League, now in its eleventh year. In the beginning we held our exercises at Georgetown, but since 1921 we have been going to Mt. St. Mary's at Emmitsburg. Father McEneaney, S.J., is our spiritual director and Archbishop Curley, our honorary president. This year we had two retreats and more than two hundred retreatants. Father Daniel Quinn was the retreat-master.

Would it be feasible for AMERICA to list all such retreat movements and publish those lists? We had one man from East Orange, a non-Catholic. I asked him why he had not gone to Mt. Manresa and he said he had never heard of it. He read of ours during a visit to this city.

Baltimore.

MARK O. SHRIVER, Jr.

A Plea for Catholic Landmarks

To the Editor of AMERICA:

Noting the sale of some property belonging to the Morgan estate in Thirty-sixth Street, between Park and Madison Avenues, New York, the *World's* real-estate reporter remarked, in the issue of that paper for August 22:

The northwest corner of Madison Avenue and Thirty-sixth Street, opposite the J. P. Morgan home, was sold to Mrs. Frieda Bernstein recently.

For most of its readers this item had little special interest, but it can be made to recall one of our very important local historical incidents; one that has particularly interesting traditions for Catholics.

Sixty years ago, on the morning of July 16, 1863, copies of the following appeal were scattered about New York and it was printed in all the morning papers:

To the Men of New York who are now called in many papers Rioters:

Men! I am not able, owing to rheumatism in my limbs, to visit you, but that is not a reason why you should not pay me a visit in your whole strength. Come then tomorrow, Friday, at two o'clock to my residence, northwest corner of Madison Avenue and Thirty-sixth Street. I shall have a speech prepared for you. There is abundant space for the meeting around my house. I can address you from the corner of the balcony. If I should be unable to stand during its delivery you will permit me to address you sitting. My voice is much stronger than my limbs. I take upon myself the responsibility of assuring you that in paying me this visit, or in returning from it, you shall not be disturbed by any exhibition of municipal or military presence. You who are Catholics, or as

many of you as are, have a right to visit your Bishop without molestation.
JOHN HUGHES,
New York, July 16, 1863. Archbishop of New York.

In response to this invitation more than five thousand persons assembled before the Archbishop's residence on the afternoon of July 17. His Grace appeared on the balcony with Vicar General Starrs and several other priests and made the address to the "Draft rioters" that is historic in local Civil War annals. The house of Morgan had not yet arrived as a dominant local factor socially or financially, and the "abundant space for the meeting around my house" indicates the appearance then of the neighborhood now one of Murray Hill's most frequented and desirable locations.

The address made on July 17 was the last public act of devotion and single-minded patriotism of the great prelate who was even then stricken with the malady that so soon after proved fatal. He spoke because of the turmoil over the conscription ordered by the Government to fill New York's quota in the Union army, and, which, during the week of July 11-18, 1863, threw the city into such disorder that martial law prevailed. The Archbishop's action did much to restore peace and order. The ownership to which this historic house has now passed indicates the astonishing changes through which social, political and commercial New York has passed since July, 1863.

There are a number of Catholic landmarks like this that might be indicated for the education of the present generation. Mr. William Harper Bennett, whose "Catholic Footsteps in Old New York" is a treasury of instruction on events up to the opening of the last century, was also the founder of the Order of the Alhambra, an organization designed to preserve our Catholic historical records and mark the sites of notable events. Its members have already done considerable work in this direction, but an awakening to its importance is obviously necessary here and all over the country.

The first Bishop of New York lived at No. 11 Bowery. Then he changed to Broome Street, adjoining the now historic house occupied by President James Monroe, whence he moved to 512 Broadway, where he died. Next the rectory at the rear of old St. Patrick's Cathedral was used until the See was raised to Metropolitan rank, when the Madison Avenue house was secured. After the death of Archbishop Hughes his successor, Archbishop McCloskey, went further up Madison Avenue to the imposing Havemeyer residence which he occupied until the present structure at the corner of Fiftieth Street and back of the new Cathedral was ready for occupancy.

Brooklyn, N. Y.

T. F. M.

The Movies and the Index

To the Editor of AMERICA:

As a rural visitor to your great Metropolis I want, of course, to see as many of the sights as possible during a brief stay. In that desire I am confronted with a scruple. One of the current attractions is an elaborate production on the screen of Victor Hugo's masterpiece, the plot of which centers about the historic cathedral of the French capital. I know very well that the adventures of Quasimodo, Esmeralda and her goat were put on the Index before I was born, so what is a curious young tourist to do? Can I, or can I not, witness the photographic presentation of a book which the Sacred Congregation decrees it would be dangerous to my faith and morals to read?

Youngstown, Ohio.

C. C. C.

[The book referred to is one of the two novels of Victor Hugo that are on the Index. Film versions of course are not put on the Index, but we are forbidden by the natural law to view films that offend faith and morals. In the case of the film mentioned we understand that the writer of the scenario removed from the story those elements that made it objectionable and caused the Holy See to forbid the faithful to read the book. Catholics who view the film should remember that the book is forbidden for them.—Ed. AMERICA.]

AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, SEPTEMBER 8, 1923

Entered as second-class matter, April 15, 1909, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on June 29, 1918.

Published weekly by The America Press, New York
 President, RICHARD H. TIERNEY; Secretary, JOSEPH HUSSEIN;
 Treasurer, GERALD C. TREACY.

SUBSCRIPTIONS, POSTPAID:

United States, 10 cents a copy; yearly, \$4.00
 Canada, \$4.50 - - - - - Europe, \$5.00

Address:

Suite 4847, Grand Central Terminal, New York, N. Y., U. S. A.
 Telephone: Murray Hill 1635

CABLE ADDRESS: CATHREVIEW

Stamps should be sent for the return of rejected manuscripts.

Our Lady's Birthday

THE daily life of our Mother the Church is a pageant of anniversaries. Year by year the names come around again, Laurence and Martin, Gregory and Leo, Ignatius and Dominic, Teresa and Agnes, and many other holy martyrs, confessors and holy virgins. But for all these heroes of hers the Church celebrates, not the day they came into the world, but the day they left it. For her the real birthday is not the day man enters the vale of tears, but the day on which he reaches the valley's end, and goes out of the shadows into the light. Only three feasts in all the long calendar of feasts are given to the day of birth: Our Lord's Nativity; the birthday of our Lord's precursor, St. John the Baptist; and the birthday of our Lord's Mother, Mary. These three are the only exceptions to an ancient rule, for these three alone came from their mothers' wombs unburdened by the taint of Adam's sin. Our Lord, like to men in all things, sin alone excepted, the second Adam and Son of God, was, by virtue of the union in His Person of the human and Divine natures, untouched by sin. St. John was cleansed from original sin on the day that our Lady visited his mother Elizabeth three months before his birth.

Mary, full of grace and blessed among women, the second Eve, was by a privilege of God, exempt from original sin, from her conception. The Son of God, who had the choosing of His Mother, chose that her soul should be, from the first moment of her existence, a soul of perfect beauty and loveliness. Her birthday was not like that of other mortals, for there was born that day a girl-baby whose soul was loaded with God's riches, clothed with the shining robe of sanctifying grace, which the rest of men are mercifully given, only on the day of their Baptism. Mary's birth did not fall under the curse

of Adam and so the Church rejoices. More than that, her birth was one such as the angels of heaven had never yet beheld, so splendid were the flowers of holiness that adorned her soul.

For this reason it is good to have to think of Mary nowadays. This weary and stricken world has need of the sight of innocence and beauty. The lovely baby in her mother's arms, the sweet girl growing ever to love God more, the Mother to be of the Saviour of the world, she has more power to save men and nations than all the captains and the kings, for the Lord is with her. She is Queen of Heaven now. When shall she be the queen of all men's hearts?

The Lesson of Violence

VERY old Roman remarked in a verse that violence begets violence. He did not know much about physical laws but he knew a lot about human nature. He saw his social system built on violence. The State trusted in it, the family was not a stranger to it, the individual believed in it. And State, family and individual whose glory was Rome went the way of violence which is the way of death. Now the glory that was Rome is a memory.

Not so long ago there appeared in American life a cancerous growth. Its motto was violence. It defied the law of the land and enforced its lawless reign by whip, and gun and torture. True Americans watched it and marveled at it. In unenlightened communities it flourished. Tyranny marked its path. It grew bolder and more violent and passed from the local to the national area. It boasted of its Americanism while flouting the first principles of American government. It fomented hatred, bigotry, fear, suspicion, but it inevitably turned to violence as its final argument.

During the past week it has been taught a terrible lesson. It invaded a community whose fears ran ahead of its reason. This community only thought of one thing: "The apostles of violence are in our midst. Our homes are in danger. We will meet this menace with its own weapons. We will use the argument of violence." The result, death and wounds and suffering in the ranks of the apostles of violence; a huge reward offered for the unreasonable acts of those who merely took a page from the book of these teachers of false Americanism; no attention paid to the reward. The lesson of lawlessness was well learned. It is an easy lesson to master. It appeals to the basest in human nature. It digs its roots into unbridled passion. Reason vanishes, and there is nothing left but a brute where once there was a man.

The State built on violence is doomed to decay. History points the lesson so clearly that none but the fool can miss its point. The group of citizens dedicated to the apostolate of violence is destined to reap the whirlwind. For violence is a boomerang. The first to

employ it will suffer from it in the end. We are a government of laws not of men. We have grown great because we have settled our differences with the ballot and not with the bullet. Any group of citizens, masking behind the name of Americanism and appealing to violence as the final word, will teach an unholy lesson bound to come back to its teachers in terrible terms. The old Roman was right.

The Protestant Mind

THERE is as much difference between the Catholic and Protestant mind as there is between sand and water. The Catholic mind looks at Protestantism in its beginnings and follows it up to the present. The Protestant mind looks at Catholicism in shreds and parts. It rarely faces its splendidly logical whole. If it is the mind of the twentieth century trying to grasp Catholic tradition it invariably goes to Protestant sources to understand that tradition.

A good illustration of the Protestant mind striving seriously though unsuccessfully to grasp the Catholic viewpoint was brought out last week in the *Catholic Register* of Toronto. The author of a novel that outraged Catholic Canadian tradition wrote to the editor of the *Catholic Register* protesting that he was not bigoted. He declared:

When I wrote the story I had not the slightest intention of offending any person. I wrote a novel, not a history. The story is fiction, not fact. To be sure, several of its characters are historical and the tale is tied by historical facts to a definite time and place in early Canadian history. What I have written of Laval—his character, his appearance, and his misunderstandings with the secular authorities—is history. It may be prejudiced history, for most of my authorities were Protestants, but there was absolutely no intention on my part of giving offense to any Catholic when I wrote my novel. I trust that you will believe me. . . .

I have pictured Laval as a Jesuit because as such he is recognized in sympathy and purpose by most of his biographers. He was educated by the Jesuits and was chosen by them to be the first bishop of Canada. He was their champion against all adversaries and if he was an ordinary secular priest his predilections were wholly Jesuitical. And here let me correct your unfortunate impression that I am one of those Protestants who ignorantly hate the Jesuits.

The fair-minded Protestant in facing any scientific problem will go to the sources where the problem may be solved. But rare indeed is that Protestant seeker for truth who is logical enough to try and find Catholic truth at its source. "It may be prejudiced history, for most of my authorities were Protestants." That is it! Writing of a country whose birth was Catholic, and whose tradition is Catholic, this apparently well-meaning author admits that he went to Protestant sources to find an accurate picture of a Catholic Bishop and a Catholic people.

Not long ago Belloc made the apt reflection that "ever since modern accurate detailed history began, pretty nearly every textbook of note has been written in direct antagonism to the Faith. All the German Protestant

work and all the English Protestant work is anti-Catholic." And speaking only the other day before the Catholic Congress at Birmingham Chesterton asserted in the course of his thesis on "Anti-Catholic History":

Anti-Catholic history is false not only in the light of our Faith but in the light of the historical science to which that history has appealed. It is most false and dangerous when it is not avowedly anti-Catholic.

The school year beginning this month witnesses the entrance of thousands of Catholic young men and women into the universities of the land. What do they know of the Protestant mind? What do they know of Catholic tradition? What do they know of true history? Will they learn it at these centers of thought?

The Government's Money

IN an essay contributed to a recent number of a popular magazine, Congressman Madden of Illinois undertook to show his countrymen that they could not eat their cake and have it. The thesis is ancient; no one denies it; but in matters of government, no one seems to admit that it has any possible application. Approaching his subject from a selected angle, Mr. Madden submitted the argument that if the people insist upon the Federal Government entering new fields of social legislation, the people must be prepared to pay the bill. That is, they must pay through taxation, direct or indirect, and when taxes rise, the cost of living is increased.

It is probably true that a Government cannot be efficiently conducted upon the plan of a family budget, for the simple reason that a Government differs too widely from a family. Yet even a great and numerous people might from time to time recall with profit some of the principles upon which a family budget is framed. Is this item necessary? If so, have I the money to pay for it? If I have not, how can I obtain it? How far will it be prudent for me to go into debt? If I cannot obtain the money, and if my credit is low, what is the best plan to follow? In the family, needs are commonly cut to meet the income. Of late years the Government plan has been to create the need, and then to discover some way of paying for it without increasing taxation. The effort has not usually been successful. That is the fundamental reason why our Federal expenditures are counted in terms of billions, and one very forcible reason why the cost of living is high.

Until our people rid themselves of the delusion that the Federal Government creates wealth by voting an expenditure, we shall continue to suffer from the "fifty-fifty" and other economically unsound plans now in high favor with Congress. We cannot have our cake and eat it. If Congress spends hundreds of millions in the exploitation of paternalistic and semi-socialistic schemes, the people must pay the bill. From that conclusion there is no escape. Yet how few appear to realize this most obvious economic fact.

Our Greatest Economic Menace

THE director of the People's Legislative League, Basil M. Manly, finds that the greatest menace to the national prosperity and general welfare of our country is neither Bolshevism nor capitalism, nor even imperialism, but the alarming decline of American agriculture. According to his statement in the *Journal of Electrical Workers and Operators*, the official figures of the Department of Agriculture disclose the fact that 2,000,000 persons moved from farm to city during the year 1922, a number greater than the total population of the six States: Arizona, New Mexico, Montana, Nevada, Utah and Wyoming. It is doubtless one of the greatest migratory movements in the history of the world. The Department of Agriculture explains that this movement was in part offset by a migration of 880,000 persons from the cities to the farms, but Mr. Manly argues that only a small proportion of the latter remain permanently on the land, while the rural population, when once engulfed in the city's maelstrom seldom returns to the farm.

The farmers are going to the cities because they have been bankrupted and rendered destitute by the deflation of agriculture, and because they imagine they can improve their lot in the industrial centers. For the past five years they have been fed on false

propaganda about the huge wages paid to railroad and industrial workers. They have not been told these high wages, so far as they are true, apply only to a handful of exceptionally skilled or unusually situated workmen, and that the vast majority have not earned enough in the past two years to pay for the subsistence of their families on even the miserable standards to which they are accustomed.

Although the farmers have been thus grossly deceived regarding city conditions, this is not the fundamental cause of their migration. They had to move. Millions were utterly ruined by the crash of agricultural prices in 1920 and 1921. In county after county, in the Northwest and South particularly, more than half of the farms were sold for taxes. Page after page of the county weeklies during the past year have been filled with tax sale notices of once prosperous farms.

Think of it! Men and women past middle age, thrifty and industrious, who counted themselves worth ten, twenty, thirty thousand dollars in 1919, sold out for taxes in 1922 and evicted from their old homes. Where could they go? To the poorhouse, to the insecure and bitter life of a farm laborer, or to the city. So hundreds of thousands, facing this miserable choice, have sold their little furniture and the few personal effects they were able to save from the wreck of bankruptcy and have come to the city.

When the factories again begin to bank their fires and cut millions from their pay-rolls an unemployment situation will be created, Mr. Manly believes, more serious than any we have yet known.

Literature

A Spiritual Aristocrat

ARISTOCRACY, whether of the flesh or the spirit, is the last possession to which Mother Francis Raphael Drane, known in the world as Augusta Theodosia Drane, would have laid claim. Since she was one of those rare souls whose gaze pierced the clouds but whose feet trod surely upon solid ground, the compliment paid her by an officer of the army after reading her anonymously published book called "The Knights of St. John," would, in all likelihood, have been much more to her taste. When assured that the brief history was the work of a nun he could scarcely credit his informant, and upon being convinced he remarked: "Well, tell her she has missed her vocation; she ought to have been a soldier."

Supplement Wilfrid Ward's "Life of Cardinal Newman," with "A Memoir of Mother Francis Raphael, O.S.D." (Longmans, Green and Co.) and you have a fairly comprehensive picture of the fruitful, yet trying, period of English Catholic life extending through the years from 1840 to 1890.

Few personalities are so vivid as to arrest the attention of the reader thirty years after their passing. Mother Francis Raphael's is one of the few, as this newly issued and fourth edition of the Memoir attests. It serves as a link between the old and the new. Her letters, some of them written over a half-century ago, have all the freshness of yesterday. She writes of the foundress of the community to which she belonged, the English Congregation of St. Catherine of Siena, and one sees the venerated

Mother Margaret Hallahan standing before one. She speaks of Mother Margaret's admiration for Dr. Newman, and her words, "the big heart appreciating the big intellect" phrase for us what we would have phrased for ourselves had we known the two friends. She describes the Cardinal's visit to the priory at Stone after the death of Mother Imelda Poole and as we read we can see the aged Oratorian kneeling silently in the choir beside the tombs of Mother Imelda and Mother Margaret, and as he kneels the gloom of the November day is shot through by a ray of sunshine.

It is not extravagant to say that Mother Francis Raphael and the great Newman had somewhat in common. Like him, she was gifted with unusual powers of concentration. The writing of her monumental "History of St. Catherine of Siena and Her Companions," 640 pages in all, was accomplished, as was Newman's "Apologia," though under circumstances that did not smack of the tragic, in the extraordinarily short space of six weeks. Like him, she was a convert, and like him she would probably have said "Thank God!" in mentioning the fact, if she mentioned it at all. On the other hand, she would probably have made due allowance for the feelings of the man who, annoyed doubtless by the eccentricities of a convert whom he knew, said fervently, in reply to a question: "No, I'm not a convert, thank God!"

It is a paradox, though not so much of a paradox as might appear at first blush, that Catholics born, as contrasted with converts, are more likely to be moved by the

account of a soul's progress to the City of Eternal Truth. To such, the earlier chapters of the Memoir will be of absorbing interest. First of all, they are beautiful as to diction. Father Wilberforce followed the wise method of allowing the subject of the sketch to speak for herself and the result is wholly delightful. If she had left behind her nothing but these fragmentary descriptions, as a matter of fact the list of her published works fills three pages at the end of the Memoir, they would have been sufficient demonstration of her ability to write.

The glimpses of the family life at Bromley, where attempted restoration of the ancient parish church, then, of course, in Anglican hands, brought to light the perfectly preserved bodies of several nuns; at Plas-madoc in Wales and Bexhill in Sussex; at the private school of the Misses James in Kensington, and, last of all, at Babba-combe by the sea, are unconscious revelations of a beauty-loving soul. Some of the folk in them might easily have stepped out from the pages of Thackeray or sauntered along the rural lanes of Mrs. Gaskell's "Cranford." We are taken, too, into the lives of men of the time who for us live only between the covers of history, but who were to Miss Drane everyday characters of flesh and blood, to whose voices she listened and whose faces, after the lapse of years, reappeared at memory's bidding.

The record of Miss Drane's doubts and fears is the old, old story of the soul that is reaching out in the darkness for a hand to guide: much the same books read, much the same sensations suffered, much the same joys experienced at the end. Her mind was dowered with the directness that scorns subterfuge. One of the questions that came up in her case, as in the case of so many before her time and since, was that of Confession. To the reader who has known no other mother than his true Mother, the Church, there must be a tinge of the amusing in Keble's suggestion that Miss Drane write her confession and send it to him, listening meanwhile, with "great reverence," to the General Absolution of the Anglican Prayerbook as said in church. A novel penitential method surely, but one proposed in all sincerity by the gentle, pious author of "The Christian Year." Later on, Miss Drane actually made her confession to Dr. Pusey. But she continued to be beset by questionings and finally the step was taken which placed her feet upon the Rock.

Curiously enough, or perhaps not so curiously, the idea of vocation had taken hold of Miss Drane prior to her reception into the Church. She had, indeed, sketched out her plan of an "Order," which should be active, more or less in the world but not of it. Upon submitting it to Mr. Maskell, who was still at that time an Anglican, she was surprised to learn from him that such an Order existed among Catholics and that it was known as the Third Order of St. Dominic. The rest of the story is told by herself: "As he said the words, I thought I should have fainted. I burst into a profuse perspiration, and laid hold of the myrtle-tree to prevent myself from falling. I

went back into the house, and wrote down the name in my pocket-book, saying to myself, 'Some day I shall belong to the Third Order of St. Dominic.'" (The Memoir, page 47.)

In its modest way it was like St. Augustine's *Tolle, lege*, or Newman's *Securus judicat orbis terrarum*, and there is something approximating the dramatic in the account she gives of her visit to the convent in Clifton, a house of the Dominican community which Mother Margaret Hallahan had founded not so long before and of which she, Augusta Drane, was one day to be Prioress Provincial. She had been directed there without being told it was Dominican. She rang the bell, made inquiries, and to her astonishment the novice who had admitted her said: "I suppose you know that we are the Third Order of St. Dominic?" That bespectacled novice was Sister, afterwards Mother, Imelda Poole, and the acquaintanceship begun in the parlor at Clifton ripened into a devoted friendship that was to last until death.

One would wish to devote much time to the portions of the Memoir that contain the correspondence of Mother Francis Raphael and her conferences, meditation notes and spiritual extracts. The former are noteworthy because of their solidity and because they might well serve as models for letter writing in an age which appears to be quite as much a stranger to that art as it is to the correct tracing of the language of some half-forgotten Aztec tribe. The latter form a substantial addition to our body of homiletical and ascetical literature, and have about them, in places, a touch of tender masculinity. Very many of them might be utilized outside the chapter room or the choir stalls of the convent chapel. They are comparable to the words of instruction voiced by that other "valiant woman," Sister Mary of St. Philip, whose Life was a gracious literary legacy of several years since. Working in quite different fields and garnering rich fruits in both, Mother Francis Raphael and her contemporary, the nun of Notre Dame de Namur, have exemplified for us the truth of the ancient scriptural proverb: "Out of the strong came forth sweetness."

JAMES LOUIS SMALL.

MORN

'Tis now the Resurrection hour,
The Eastertide of day,
And Nature's hands, from brook and bower,
Have put the stone away.
The sacred fingers of the Dawn
A whitened Host upraise,
The larks, o'er meadow-land and lawn,
Begin their matin-praise.
Athwart the clear, cool twilight air
The waking-song of joy,
And in the grasses, here and there,
The footprints of a boy!
O stubborn soul! To be forlorn
When all the world is bright!
O traitor eyes! To see in morn
The prophecy of night!

WILLIAM F. McDONALD, S.J.

REVIEWS

Institutiones Dogmaticae. Tomus V. De Sacramentis in Genere, De Baptismo, De Confirmatione, De SS. Eucharistia. Auctore BERNARDO J. OTTEN, S.J. Chicago: Loyola Press.

Betrothment and Marriage. A Canonical and Theological Treatise with Notices on History and Civil Law. Volume I. By CANON A. DE SMET, S.T.D. St. Louis: B. Herder Book Co. \$3.00.

This latest addition to the theological series issued by the Loyola Press, is, like the preceding volumes, an achievement in craftsmanship. The book admirably preserves its purpose *in usum scholarum*, both from the professor's viewpoint and from that of the student. It follows the usual text book method of presentation and closely adheres to the doctrine of St. Thomas. In debatable matters and important but difficult questions such as the causality of the sacraments, the nature of the action by which Christ is constituted under the sacramental species and the essence of the sacrifice of the Mass, the author follows the more approved scholastic doctrine. Father Otten candidly chooses a definite position in disputed points, and has the gift of clear, concise statement. His long experience in the class room has given him a well balanced judgment in regard to due subordination of unessentials. He places emphasis on the main issues, and without too great brevity and condensation outlines the variation of opinions.

The many additions and revisions made in the translation of Canon De Smet's authoritative treatise give it almost the value of a new edition. The translation follows the third Latin edition since the New Code. The volume is a standard work on the subject and presents clearly and systematically the dogmatic and moral teaching, together with the ecclesiastical and civil legislation, in regard to matrimony. Marginal notes, explanatory of the text, excerpts from the more important documents, and sidelights on the historical developments, are copious and illuminating. In particular, the Parergon on "Civil Divorce" as well as that on "Civil Marriage" present in concrete form the type of information that is sometimes omitted in moral treatises. Pastoral practice and directions for confessors are treated of in frequent scholia. Most of the problems that confront the priest in his ministry are included under the headings of betrothment and marriage. This English form of Canon De Smet's splendid treatise will therefore be invaluable to the clergy, and will serve as a splendid reference book for those of the laity whose professions calls for an exact knowledge of the Catholic position on these questions. V. E. R.

The Control of Wages. By WALTON HAMILTON and STACY MAY. New York: George H. Doran Company. \$1.50.

The idea of a Workers' Bookshelf has recently been conceived, "designed primarily to satisfy the cultural aspirations of the men and women workers in industry." The present volume, by two teachers of economics, engaged as instructors in workers' classes, is one of the first books issued in this series, which in the course of time is to include art, literature and the natural as well as the social sciences. The multiplicity of workers' colleges, which are now springing up over all the country, will necessarily create a literature all their own and peculiarly fitted for the working classes. The first volume of the new series, by an instructor in public discussion at the Boston Trade Union College, was on the subject of "Joining in Public Discussion." The second is the one here under consideration.

A genial sense of humor has prompted the authors to introduce each chapter with a quotation from that wise philosopher, Mr. Dooley. They counsel the workers to look rather for the returns that come in the long course of time, through wise and prudent foresight, than for immediate and perhaps merely transitory success. There is nothing ranting or radical in the book, as some might expect, nor is the American Federation of Labor exactly

coddled by the writers. In fact the whole purpose of the volume is to induce the workers to seek for an increase of their share in industry in possible future increments to which no one can as yet lay claim. They are to study how industry can be perfected so as to eliminate waste and vastly augment production in the future. No one will as yet quarrel over these possible future gains. The worker is not merely to make these gains real, but to see to it that they will become to the utmost reasonable extent his own, without injury to other classes of laborers or of the consuming public. There are a very few points, such as the authors' implied approval of birth control, which a Catholic reader must regret, but the book offers the worker food for constructive thought. It will hardly be relished by the revolutionary labor schools. J. H.

Cures. By JAMES J. WALSH, M.D. New York: D. Appleton and Co. \$2.00.

"All down the centuries we have had all sorts of means for the cure of disease. They have come and gone. Nearly every substance on the earth or from under the earth or the heavens above has been used as a vaunted cure and has succeeded in a certain number of cases. Nearly every kind of persuasion, psychological, metaphysical, religious, superstitious, scientific, and above all, pseudo-scientific, has been used efficaciously in the same way." These words summarize the book, which is, as the jacket informs us, a curious, often humorous, deeply interesting, and always human story of the "cures" that the world has rallied to all the way from long ago to the days of Coué and psychoanalysis. It is really a terrible indictment of poor humanity. Though written in an amusingly satirical vein, undeniable facts are cited which plainly portray the charlatanry of the so-called "healer," as well as the gullibility of his many deluded patrons.

It is interesting to note how the word "cure" has gradually changed its signification. Originally it meant only *care*, but has now come to mean a course of treatment which will restore a sick person to a state of health. The reputable physician undertakes to cure people only in the original interpretation of the word, whereas any number of *healers* promise a cure in this modern sense. Though marred here and there by the use of current colloquialisms, the book is written in the familiar, chatty style of the author, who tells us in his preface that it has not been compiled with any idea of eradicating the delusions of which it treats, but merely so that we all may laugh a little quietly at this human nature of ours and its humorous ways. F. J. D.

Carolina Chansons. By DU BOSE HEYWARD and HERVEY ALLEN. New York: The Macmillan Company. \$1.25.

The authors of these poems have reasoned somewhat as follows: "The South has only too often been interpreted with condescending pity and nauseous sentimentality. Come! We will speak simply and carefully amid the babel of unauthentic utterance." And so after the accumulation of the years, they take an inventory of their poetic stock, bring the best together, and pack it off into the world as a specific against the great illusion. There is, we confess, something unpoetic about this declaration of precise purpose, but there is nothing miraculous in the fact that in spite of it some good poetry has resulted, for one can always say "Oh well, we cannot hold these poets to the card." It is only on the last page, when we run into a rather heavy bibliography, that the genuineness of the miracle appears. Whether the history of coastal Carolina is romance native and to the manner born we cannot say, but so certainly it must appear to these poets whose historical pieces catch something of the swagger of old buccaneers and the attitude of colorful gentlemen who stood on point. "Gamesters All," Mr. Heyward's Contemporary Verse prize poem for 1921, though not of extraordinary merit, is the best among the poems dealing with the negro.

Mr. Allen's "Carolina Spring Song," with its touch of the lingering mystery of the low country, appears to us the best in the book.

H. R. M.

Mother Nature. A Study of Animal Life and Death. By WILLIAM J. LONG. New York: Harper & Brothers. \$3.00.

Great and Small Things. By SIR RAY LANKESTER, K.C.B., F.R.S. New York: The Macmillan Company. \$2.50.

Against the Malthusian assumption of a living universe of strife, emphasized by Darwin and strenuously overworked from his day to our own, Mr. Long takes a most emphatic stand in this attractive and readable series of essays. He is somewhat too absolute, of course, and not always self-consistent in his interpretation of brute sense and instinct. That there is no universal struggle for existence in Darwin's sense of the phrase; that the brute in general leads a life of contented plenty and not of anxious competition; that the beast of prey inflicts little pain upon its victim; that the physical universe, in short, is not the hell of torture, misery and destruction that an effete scepticism would have it, these may at first sight seem novel ideas, and their promoter an extravagant theorist; but the thoughtful reader of his pages will hardly deny in the end, that Mr. Long has the better of the argument.

The series of essays by Sir Ray Lankester, on subjects drawn from almost every department of biology, is adapted to the capacities of the average reader. The author tells us, for the most part, of what he knows by personal observation, and his every line is interesting. True, the chapter on "Progress" might have been omitted with little loss to the scope of the author and some advantage to his reputation as an historian and a philosopher. The hypothesis, too, of human evolution is simply treated as an ascertained fact, according to the so-called science of the age, which would not tolerate such liberty for a moment in any anti-materialistic direction. Yet other chapters, such especially as that which answers the question, "Is Nature Cruel?" almost compensate for these faults, and leave the discerning reader on the whole under a sense of indebtedness to a fair-minded and interesting exponent of the wonders and beauties of the natural world.

W. H. McC.

India in World Politics. By TARAKNATH DAS. New York: B. W. Huebsch.

One is accustomed to think of the British Empire as European; yet when the number of subjects is considered, the extent of territory, and the importance which England has always placed on her Eastern possessions, particularly India, is considered, this the greatest of empires would appear as a mighty Asiatic power. India is the keystone of this world-wide empire. So at least England's statesmen have thought, for they have used India since the days of Clive as a touchstone by which to determine alliances or enmities, wars or peace. Mr. Das shows that through all the vicissitudes of the nineteenth century, England held to one purpose, the jealous guarding of India. His chapters tell how the retention of India has guided British statesmen in their dealings with France, Russia, Germany, Turkey, Afghanistan, Japan, China and America. He describes how to protect India the British got control of the Suez Canal and later the Persian Gulf. The same motive prompted them to oppose the Berlin-Bagdad Railroad. The author claims that all this effort was not for the benefit of India, but rather for the advancement of the British Empire. In the long run, Mr. Das believes that India has gotten far more evil out of the English "raj" than good.

M. P. H.

BOOKS AND AUTHORS

Notable Men.—The last words of President Harding were in commendation of a magazine article which Mrs. Harding was reading to him. "That's good. Go on, read some more," he said.

The article, by that keen analyst of political life, Samuel Blythe, has now been published in book form, "A Calm Review of a Calm Man" (Cosmopolitan Book Corporation, \$0.75). Written when the president was under the fire of hostile criticism, Mr. Blythe examines that criticism and evaluates it. When he approaches the man who was its objective, he produces a sympathetic character study that is truly remarkable and deserves to live. Calmness was the distinctive trait of Mr. Harding. Neither emotional nor sensational, he achieved great things during his two years in the White House; but since he achieved them calmly and with quiet determination, he did not appeal to the sensation-loving public. The real defect in the Harding Administration was that it was not noisy enough to suit the American temperament. "Instead of treating all molehills as mountains, as is our national manner, he expertly appraised molehills as molehills and mountains as mountains." All the posthumous eulogies were summed up in Mr. Blythe's appreciation of the living President as "a human, understandable, modest, kindly man, with all the reserve force needed to govern capably."—The imaginary conversations of real men about us possess a fascination not always found in romance. In "Dethronements" (Macmillan, \$1.25), by Laurence Housman, we listen to Parnell, Chamberlain and Woodrow Wilson on those dark days when each felt his power slipping from his grasp. In the last little study "The Instrument," ex-President Wilson and Mr. Tumulty are resting alone after Mr. Harding's inauguration. The gloom of conscious failure hangs over the scene and lends point to Mr. Wilson's pathetic words: "If angels lead horses by the bridle at the Marne, at Versailles the devil had his muzzled oxen treading out the corn. And of those—I was one."

Physiological.—Literature on the "better health" movement, since it has such a personal interest for everyone, is being avidly connoed. "Therapeutics of Activity" (Chicago: Covici-McGee, \$4.00), by Andrew A. Gour, M.G., D.O., has a rather interesting dissertation on the osteopathic opinions of the so-called Philosophy of Exercise. After discussing these theories, the author gives elaborate and detailed descriptions of exercise for every form of normal and abnormal physical conditions. These will doubtless prove of service to osteopaths, and others concerned with the employment of active and passive varieties of motion. The ordinary individual, however, will probably be deterred from pursuing anything beyond the Introduction, for therein the reader is assured that all other kinds of calisthenics, individually and collectively, except those described by the author, are to be relegated to the dust-heap. Among the systems condemned is Walter Camp's "Daily Dozen," which, according to this author, is "about as poor a collection of movements as any enterprising impostor might collect together." Non-osteopaths will not be likely to accept such statements.—"The Human Body and Its Care" (Christopher Publishing House, \$2.00), by John E. Engs, D.D.S., demands a rather big price for a little book. Though it contains nothing very new or original, it will provide, for those who like them in condensed form, the main facts of human physiology.

Text Books.—In the preface to "Introduction to the Study of Economics" (Ginn, \$1.72), by W. H. M. Splawn and W. B. Bizzell, the authors profess belief "that the elements of Economics can be successfully presented to High School students and are no more difficult than a good many other subjects successfully taught." The main consideration, however, in determining a course of studies for the lower classes is not the possibility of children being able to understand a subject, but the profit of that subject in training the minds of the children. By introducing a vast variety of courses, including Economics, in the already over-crowded High School curriculum, the essential subjects are less successfully taught. Be that as it may, the present text book in an attempt to reduce the science of economics to a simple, easily comprehended form, takes

a middle course between too much theory and mere description. Basic principles of ethics, especially of social justice cannot be avoided even in an elementary treatise on economics. In general, the authors are conservative in their conclusions; they do not favor Socialism; in that most important topic, the Theory of Value, they reject the Labor Theory and the Cost of Production Theory in favor of the Marginal Utility Theory; they present a fair balance between the claims of labor and capital; but they are not quite sound in their discussion of the restriction of population. The book is well illustrated and contains searching question-lists after each section of the text.—"The Theory of Advanced Greek Composition, with a Digest of Greek Idioms" (Oxford: Blackwell. 12s: 2 vols.), by John Donovan, S.J., A.M., will supply the relatively few classical students interested in a deeper study of Greek composition with a penetrating analysis and accurate statement of the principles necessary for their work. After a review of the usual rules of syntax, the remaining chapters of the first part are devoted to a systematic comparative study of the principal parts of speech in English and Greek. A wealth of citations from classical Attic Greek authors and of original phrases illustrates the author's deductions. In the second part, under the headings of Realism, Directness, Precision, Lucidity, Figurative Diction, the author presents the difference in modes of thought between the classic Latin and Greek and modern English, a treatment valuable to the student both for appreciation and composition.—"Introductory Physics" (Ginn), by Lothrop D. Higgins, is intended for High School classes, and is written in a clear and most interesting style. The author aims at a descriptive treatment sufficiently complete yet simple enough for younger students. Very few formulae are given and all numerical problems are relegated to the appendix. The lists of questions throughout the book are practical and suggestive.

For Young Folks.—With many pictures of Doris Burdick, the rhyming text of "Toys and Joys" (The Four Seas Company, \$1.00), by Olive Mann Reams, will provide lots of pleasure for the listening hour of restless young folks. The familiar items of their day experiences are made to serve for the topics of the lilting verses that surely will catch their attention and stay in their memories for future recital and profitable reminiscent instruction.—The editor of "The Sower," in his latest book, "Stories in School" (Benziger, \$1.00), gives, by way of preface, an excellent exposition of the art of story-telling. These short outlines of stories from the Old and New Testament and from the lives of the saints are especially adapted for children between the years of eight and twelve. They will be a boon to the busy teacher who wishes to instruct, interest and edify her charges.—The third volume of the "Little Gateway to Science" series, "Nature Secrets" (Atlantic Monthly Press, \$1.25), by Mary D. Chambers, is a book worth recommending. In words they can understand, the little ones are taught important lessons in fundamental chemistry from the familiar objects of their tiny world.—Mary Wolfe Thompson makes the animals of the farm relate their thrilling adventures in "Farmtown Tales" (Dutton, \$1.50). Even city children can join in the play of listening to the stories told by their dumb animal friends.—Simplicity of language characterizes "Stories of the Emerald Isle" (Heath), by Ardra Soule Wayle and Jeremiah E. Burke. Through the medium of brief tales of the great heroes the history of Ireland is charmingly portrayed.

Fiction.—A straightforward study of an important phase of American social life is presented in "The Debutante" (Dutton, \$2.00), by Edna Walker Malcoskey. The time is the tragic year of 1917, the heroine a girl of nineteen summers, and the place is the fashionable South. From being a mere entertainer of the men who were to fight, Peggy Swann, by the death of her boyhood friend who is brought back from the field of battle, emerges from

her butterfly existence. At times the book is morbid in its self-analysis and some of the situations are questionable, but on the whole it is a story that should cause many to pause and think.

Arthur Winner, successful business man, as he is portrayed by Maurice Samuel in "Whatever Gods" (Duffield, \$2.00), is a familiar type. A pathetic idealist, his *Weltanschauung* completely disintegrates through his contact with the masses. A voice in the wilderness of American business, his honied cadences slowly but inexorably blend into the fierce baying of the pack. The author sardonically links a pitiful spiritual compromise with his hero's happiness. Since the style is photographic throughout, it is subject to the usual strictures on the absence of artistry.

Those who have tired of the Main Street, Babbitt, triangle and complex style of fiction, can hark back to the good old days of high adventure in John Buchan's "Midwinter" (Doran, \$2.00). The romance deals with the stirring period when the young pretender gathers the clan on the border to fight for his kingdom. Samuel Johnson, the lexicographer, and the ever faithful Boswell lurk in the background of the tale.

Likewise, with every modern novelist striving to interpret the age in which we live, it is somewhat of a relief to be carried back to the days before the subway came to London and motors to Hyde Park. Ellis Middleton in "The Road to Destiny" (Stokes), places his romance in eighteenth century England. There are of duels and conspiracies and action a plenty, and a happy ending closes the last chapter.

The plot of "Lonely Furrow" (Houghton, Mifflin, \$2.50), a strong story by Maude Diver, is laid in British India. The characterization is splendid, the oft-used problem of the ill-mated married pair is handled artistically, and the conflicting claim of right love and false are admirably presented. A flash of the supernatural would have added to the tale, and a more positive religious touch would have made this a perfect story.

BOOKS RECEIVED

- The Abingdon Press, New York:**
Twelve Merry Fishermen. By Lynn H. Hough. \$1.00; Sent Forth. By W. E. Tilroe. \$1.75; Hilltops in Galilee. By Harold Speakman. \$3.00.
- The Academy Press, New York:**
The Real Chinese in America. By J. S. Tow.
- D. Appleton & Co., New York:**
The Greatest Story in the World. By Horace G. Hutchinson. \$1.75.
- Benziger Bros., New York:**
The Office of the Most Holy Sacrament. \$1.00; The Church and the Christian Soul. By Alice Lady Lovat.
- Boni & Liveright, New York:**
The Nuptial Flight. By Edgar Lee Masters. \$2.50; The Real Story of a Bootlegger. Anonymous. \$2.00.
- George H. Doran Co., New York:**
A Century of Children's Books. By Florence V. Barry. \$2.00.
- Doubleday, Page & Co., New York:**
Where the Blue Begins. By Christopher Morley.
- E. P. Dutton & Co., New York:**
The Making of Rural Europe. By Helen D. Irvine, M.A. \$2.50; Living with Our Children. By Clara D. Pierson. \$2.00.
- B. Herder Book Co., St. Louis:**
Concordance of the Proper Names in the Holy Scriptures. By Thomas David Williams.
- Alfred A. Knopf Co., New York:**
Travel and Sketches. By Frederick Poulsen; Public Finance. By Hugh Dalton, M.A.; The Pilgrimage of Festus. By Conrad Aiken. \$1.75.
- Longmans, Green & Co., New York:**
The Moral Self. Its Nature and Development. By A. K. White, M.A., and A. Macbeath, M.A. \$2.00.
- The Macmillan Company, New York:**
Turkey, the Great Powers, and the Bagdad Railway. By Edward M. Earle; The Ancient Beautiful Things. By Fannie S. Davis. \$1.00; The Malady of Europe. By M. E. Ravage.
- The Oswald Publishing Company, New York:**
A Dash Through Europe. By Edmund G. Gress. \$2.50.
- The Oxford University Press, New York:**
Development of International Law After the War. By Otfried Nippold. \$2.50.
- G. P. Putnam's Sons, New York:**
Randolph Mason, the Corrector of Destinies. By Melville Davison Post; The Seven Hills. By Meade Minnigerode.
- Small, Maynard & Co., Boston:**
Stinging Nettles. By Marjorie Brown. \$2.00; The Mysticism of St. Francis of Assisi. By D. H. S. Nicholson. \$3.50.
- Frederick Stokes Co., New York:**
The Road to Destiny. By Ellis Middleton. \$2.00.
- P. Tequi, Paris:**
Le Breviare Explique. Tome I and II. By R. P. Charles Willi; Le Contemplation Chretienne. By Dom S. Louismet, O.S.B.; Le Dix-Huitieme Siecle Litteraire. By A. Brou; Le Christianisme Naissant. Expansion et Luttes. By Abbe Leon Bournet; Le Salut par l'Elite. By Mgr. Gibier.
- The Times-Mirror Press, Los Angeles:**
One Hundred Years of the Monroe Doctrine. By Robert G. Cleland.

Education

Why the Catholic College?

I THINK one can safely say that education in America today is somewhat of a risk. With its growing complexity, its short-sighted utilitarian aims, and, in general, its stalwart stupidity, it succeeds in obliterating a youth's intuitions without teaching him to think. It gilds him over with superficialities, makes him vaguely sensitive to caste, bloats him up with a particularly empty vanity, and sends him out with a shining eye and a hollow head to join the long parade. There is a droll humor about it that allows some mirth. It begins to appear that a college education, like a political party, is good in that it keeps certain minds easy and thus keeps them from harm. And it begins to appear, also, that university educators today resemble the processional caterpillars in Fabre's yard who went around and around, each one close after the other in a circle on the top of a vase, for seven days, firmly persuaded, no doubt, that they were going somewhere. Nevertheless, there is the risk. Particularly when the education is malicious. There is always the phenomenal boy who will take a professor or a course seriously. There is always the boy who thinks he thinks.

There is no reason, however, why young American Catholics should be offered up as raw material for this wholesale manufacture of mediocrities.

One might argue that the Catholic college, following a wise tradition, benefitting from the wisdom of the ages, is a far shrewder educator than the non-Catholic college. It can develop character, cultivate intellect, and broaden and deepen a youth's appreciation of life even for its own sake. Training him, without, perhaps, an eye for simple utility, it can end up by making him a finer, more responsive, more understanding, more alert, and hence more useful instrument for worldly accomplishment. But this argument is beyond the scope of this paper. The point is that, whatever the Catholic college does do or does not do, it is unquestionable that it seeks to teach a youth a better understanding of his Faith.

Some decry, of course, this recommendation. It doesn't ring harmoniously enough with the solid sound of good gold dollars. Others decry it out of fine feeling of nicety, holding it a delicate subject which has a proper place and should not be drawn in on every possible occasion. There is a place for everything, and the place for religion is the sick room and the late Mass, Sunday morning. A visit to the offices and homes of these proper people shows, what one anticipates: that for them, as for the gigantically dizzy world about them, Jesus Christ is forgotten. The day is coming, if it is not here, when the thoughtful boy cannot be dropped into the treacheries and deadly subtleties of modern print and preaching with merely his Sunday-school training. He

will need a heap of prayers and far more aid than the memory of his Sunday-school teacher to help him by the passionate pagan enticement of current individualism, supplemented by its insidious boast of "thinking things out."

The Catholic college, at any rate, teaches the true philosophy, the true interpretation of history, the true background and reason of the Faith. Such instruction is always desirable, but there are times as these when it is necessary. In this air, dizzy with falsehood and dazzling sophistries and putrid with the stench of sick minds, stability and health are more difficult than heretofore. The way of the humble soul is as serene and lovely as ever. But hard, alas, and hazardous is the way of the poor fellow who is undergoing "education," the poor fellow with a little vanity, the poor fellow, above-mentioned, who thinks he thinks. . . .

In Catholic colleges, at least, there is the Faith, with its beauty, its splendid traditions, and its light and strength. And this Faith, I believe, has alone been known to make men superlatively happy and superlatively good. What more could the heart desire? Colleges, of course, should educate for worldly achievements. I believe this, though I also believe living one's life is far more important than doing the day's work. If the Catholic college is deficient in this respect, it is up to Catholics to remedy the deficiency. And they will not do so by supporting the non-Catholic colleges.

Why should a Catholic go to a Catholic college? Once, in AMERICA, I ventured to remark that Catholic and non-Catholic colleges, as cultural systems, apart from graduate or specialty work, were not rivals. Some very kindly folk, their sensitiveness jarred no doubt, immediately took me to task. Looking at colleges as merely training schools in a larger learning, my critics were very possibly right. But looking at them as educational systems in the broader meaning of education, I think they were wrong. So many approach this discussion with long and windy gabble about the comparative advantages and disadvantages of the two types of institutions that they lead one to think they are in all ways competitive and end up by blurring the issue. To be sure both aim at education. But one aims exclusively at an immediate and worldly goal, the other at an ultimate goal as well. One busies itself with shadows only; the other with the Great Reality also. One teaches no God, or neglects Him; the other tries to draw the soul out toward Him. One teaches Jesus Christ; the other no Jesus Christ. One is religious; the other anti-religious, or, at best, irreligious. One is Christian; the other anti-Christian. One teaches a sort of humanistic religion, if any; the other teaches a divine religion. One is largely a laboratory of "scientific" guesswork; the other a stronghold of the Faith.

If one could say that the Catholic college teaches the whole truth, and the non-Catholic college does not, one

could possibly avoid a distasteful distinction. We could then, by a twist of the fancy, picture the two colleges racing in parallel lanes toward the same tape. But such is hardly the case. The Catholic college teaches the truth; the non-Catholic college, today at any rate, with its apotheosized science, its behaviouristic psychology, its pragmatic ethics, and, in general, its thoroughly mechanistic philosophy, teaches falsehood. In one you risk your soul; in one, indeed, many have lost it; in the other you do not. The fact that if you are extraordinarily bright or extraordinarily stupid you are fairly safe anywhere does not weaken the general argument. The two institutions move, essentially, in opposite directions. They may compete in the sense that both hold up their systems as the right ones and that both seek students. But as systems of education, as institutions preparing the soul for the unending stretch of life, they do not compete. One moves toward the soul; the other away from it. When a man is wrong, it is better, I think, to call him wrong, not a rival. And why between right and wrong institutions should we strengthen the wrong by the flattery of close comparison, and obscure the perilous differences by almost seeming to shout: may the swiftest one win!

It is very unfashionable and other-worldly, of course, to argue in this manner for the Catholic colleges. It introduces those somewhat embarrassing questions of personal conduct—regardless of social form, innate good taste, and the police—and of eternal salvation. It is much too bad, in this pleasurable, money-making, and enlightened world, to drag in such ancient and disturbing matters as Heaven, Hell, Death and Judgment.

Why should a Catholic go to a Catholic college? One does not need an article to answer the question. A sentence is enough: Because he is a Catholic. And if he is not a Catholic and is not a non-Catholic, then what is he? I do not know. He is water that is neither hot nor cold and human wisdom cannot fathom why God does not spew him out of His mouth.

MYLES CONNOLLY.

Sociology

The Menace of Crime in the United States

WHETHER our part of the world is better than it was in 1823 may, perhaps, be a proper subject for debate. That the forces which make for evil in this generation are strong, active and insidious, is not at all debatable. One need not search for evil. It stares at us from the pages of the newspaper. It obtrudes itself into the play and the opera. It is the staple of many a film and of nearly all "triangle" novels. Worst of all, it seems to be invading the amusements of our young people, often turning what should be a healthful form of recreation into a source of serious moral and physical disorder. It is easy, of course, to fall into a pessimistic mood; still,

there is much truth in the story told in one of George Ade's "Fables in Slang," of the American who returned to New York after residing for a quarter of a century in a semi-savage village called Comato in the Island of Dol-sifar. At the conclusion of an evening spent partly in a restaurant and partly in a theater "catering to the Family Trade," he decided that the manners of modern New York were too abandoned for him. "I knew that being Emancipated meant being Free," he commented, "but I did not know that it Meant being Free and Easy."

To cite graver authority, let us turn to the report issued on August 28 by the American Bar Association, the work of a committee appointed last year to investigate, primarily, the administration and enforcement of the criminal law in this country. The chairman is Mr. Charles S. Whitman, formerly Governor of New York; the members, Judge Marcus Kavanagh, of Chicago; Mrs. Annette Abbott Adams, of the Department of Justice, Washington; Mr. Wade H. Ellis, formerly Solicitor-General of the United States, and Mr. Charles W. Farnham, all lawyers of experience and high reputation. In pursuance of its task, the committee entered into correspondence with the officials of forty-eight American cities and with a number of State and Federal officials, and concluded the first part of its work by visiting France and England to study the methods of the courts in those countries. The general conclusion of the committee is that while our "substantive criminal laws are and have always been fundamentally sound, our procedural criminal laws are outworn and cumbersome." In contrast with France and, to a more marked degree, with England, "our system lacks the three great essentials for law-enforcement: celerity, certainty, and finality. This lack, together with a general public indifference to the situation, accounts in large measure for the want of respect for law in this country, and the failure of its enforcement." One important suggestion for improvement in criminal procedure, offered by the committee, will at once commend itself to the layman, "a widening of the narrow and artificial limits for discovering the truth." This widening the committee deems "imperative." No doubt the concept which has always dominated the English law, and by consequence our own, namely, that since the accused is presumed to be innocent, the burden of proof lies wholly upon the accuser, that he must be tried speedily in open court, by a jury of his peers, upon a definite charge overtly preferred, and be represented by counsel, is so fully in harmony with our ideals that it will never be lightly abandoned. Human justice does not approach infallibility so closely that it can afford to dispense with any safeguard for the innocent. Yet it can hardly be denied that the received rules of evidence in our American courts often seem to operate as a bar to the discovery of the truth, and in some cases, perhaps, make the discovery of the truth impossible. However, as the committee suggests, a careful study of the question should disclose practicable methods which will both fully safe-

guard the rights of the accused and make the punishment of crime speedy, certain and final.

The section of the report which details some comparative data is enough to make us Americans hide our heads in shame. They do not differ greatly from the figures which, published some years ago by Fosdick, justified the conclusion that we are fast becoming a criminal people. While it is a point in our favor, perhaps, that the population in our penitentiaries is increasing more rapidly than the population at liberty, the respective rates for the period 1910-1922 being 16.6 and 14.9, it is not pleasant to read that in 1921 we executed ninety-two criminals in due process of law, and lynched eighty-three men and women, of whom all were innocent by legal presumption, and some in actual fact. But in nearly every State in the Union "there still exists a lack of vigorous enforcement of the criminal laws, and we reiterate the statement contained in our report of last year: 'It is our united opinion that the means provided in the United States for coping with crimes and criminals are today neither adequate nor efficient.'" Regrettably, the greatest increase is that of crimes accompanied by violence.

In this respect the figures would shame an uncivilized country. Take, for instance, unjustifiable homicide. In London in 1922, there were but seventeen homicides and only nine in which a trial for murder in the first degree could ensue. In 1921, New York, with a population approximately the same as that of London, had 260 such cases, and Chicago, with two-fifths of London's population, 137. But it would be a mistake, as the committee observes, to think that most murders occur in the large cities. In 1918, the last year in which the statistics were published, there were in France 585 murders; in 1921, in England and Wales there were sixty-three; but in forty-eight cities of the United States, representing a population about half that of France and somewhat more than half of England and Wales, there were 1,512 murders. The committee estimates, however, that in the entire country there were 7,850 murders, with 6,790 cases of manslaughter, making a total of 14,640 unjustifiable homicides. The comparative figures for robbery and burglary show practically the same proportions. In one category only, that of convictions, are the figures for the United States smaller than those for France and England. In 1922, there was not one unsolved murder in London. In New York, the number of unsolved murder-cases increases yearly, and in the country at large crime flourishes, and far too commonly goes unpunished. And it is alarming to note that many of the criminals are boys and girls yet in their 'teens.

No doubt we sadly need "the three great essentials for law-enforcement: celerity, certainty and finality." But prevention is preferable to attempted reconstruction. Our crime-record suggests a further, deeper, need: religious training in the home and in the school.

PAUL L. BLAKELY, S.J.

Note and Comment

Belgian Churchman
and Senator

THE oldest member of the Belgian Senate, Mgr. E. Keesen, recently died in Brussels at the age of eighty-two years. He had been elected to that body in 1894, and equally enjoyed the full confidence of Church and State. In 1898 he was given the position of honorary Canon of Liège and Pope Leo XIII appointed him domestic prelate. His love for God's poor is best exemplified by the position which he occupied in his later years when in place of a post of ecclesiastical distinction he acted as chaplain to the Little Sisters of the Poor. Various important transactions with Rome were entrusted to him by the Belgian Government in the days preceding the appointment of a regular diplomatic representative.

Spiritualist
Sunday Schools

BRITISH Spiritualists, according to the English Catholic News Service, have taken a leaf out of the book of the Socialists, Communists and other revolutionary propagandists by instituting Spiritualist Sunday schools. They hope thus to recoup their loss in membership which they have apparently sustained of late. In London alone fifteen such establishments have been opened, some in obscure back streets, where Spiritualists boast that hundreds of children are in attendance. There is nothing, however, to prove this claim, although the seances may well enough arouse the curiosity of the little runabouts who may find in table-turning and similar demonstrations an equivalent for the American movie. Mr. G. K. Chesterton has made a slashing attack upon this propaganda which is exploiting the English children in the interest of an unhealthy and demoralizing movement.

America and the
League of Nations

THE question of our entrance into the actual League of Nations is one that American citizens have effectively decided in their own way. While not disapproving of a league of nations, they have definitely expressed themselves as opposed to the League of Nations. That this attitude was not based upon a lack of Christian altruism is made plain by the hundreds of millions of dollars we have sent into suffering Europe. What our position would be today had we instead entered the League is thus convincingly set forth in the *Dear-born Independent*:

Europe has the League of Nations. That is, we are always being told that she has. She advertises it widely and ceaselessly advises Americans of the advisability of entering the League. There is no question whatever of America entering the League when a real League comes. But as we see Europe confronted with fatal disruption by a matter which she dare not take to the League of Nations, what are we to think of it? Geneva is

not far from Paris, Brussels or London, and yet a suggestion to take the question of the Ruhr occupation to the League of Nations would probably be more destructive of "peace" in Europe than is that occupation itself! But if the United States were a member of the League, and upon entrance into the League should say, in our straightforward way, "Well, let's first take up this Ruhr business," we should precipitate an explosion which every European statesman admits that he foresees. And the United States is not now in the business of precipitating explosions in Europe.

America has wisely chosen to preserve the peace of the world and her own peace by inexorably keeping free of all the entanglements of the League of Nations which is not a league of nations.

The True Strength of France

AN unusual ceremony certainly was that described by the Lille correspondent to the N. C. W. C. News Service, when a newly ordained priest recently came to the altar for his first Mass accompanied by his five brothers, all priests. They are the sons of M. and Madame Basquin-Delahaye. Two belong to the Society of Jesus, one is a Benedictine, two are vicars respectively at Lille and Roubaix, and the last has now also followed in the steps of his five brothers. It is in such families, rather than in her vast armies and aerial navies, or in enforced pledges from a conquered foe, that France must look for her strength and her salvation.

The Jews in Russia

IT is interesting to notice from the news service furnished by the Jews to their own press that they are effectively exercising a censorship of the Russian theater in the interest of their own countrymen. Thus we read in an item from Moscow:

The Chief Commission supervising the theater repertoire in Soviet Russia has prohibited the production of plays, sketches and songs, patter, etc., which ridicule the Jews or place them in a comic light. Actors are prohibited from using a Jewish accent on the stage or any intonation likely to suggest peculiar characteristics of the Jew.

The first play which has been prohibited under the new rule is the farce, "Aaron Tzadik," which includes a number of comic Jewish characters. This play has been running at the Moscow Russian Summer Theater for some time with great success. The same theater has been ordered not to use any Jewish accent or mannerisms in its production of the Russian version of "Potash and Perlmutter." Certain songs of a semi-anti-Semitic character which have been very popular of late in the cabarets have also been prohibited. The prohibition applies to other nationalities, but in effect is aimed almost exclusively at the protection of the Jews from ridicule, which of late was assuming a constantly growing anti-Semitic character. Ninety-nine per cent of the light operas and cabaret performances consist of more or less malicious poking of fun at the Jews.

The same issue of the *American Israelite* which carries the above item offers on another page the information, furnished by the same service, that according to the tabulation of the *Yidgescom*, or All Russian Relief Com-

mittee, the Jews have been the victims of 819 pogroms in Russia since the war.

Elimination of Twelve-Hour Day

ON August 12 the twelve-hour day began to be eliminated from the schedule of the United States Steel Corporation. "Beleaguered on every side, the guns of its own soldiers and its mercenaries alike silenced," writes the editor of the *Epworth Herald*, the castle of steel ran up the flag of surrender.

A great fight has been fought, and the result is a clean-cut victory for men who told the plain truth and stuck to it in spite of every pressure that could be brought to bear on them.

The Steel Trust magnates have now abandoned what has been a steadily losing fight ever since the publication of the Interchurch Report on the Steel Strike of 1919. They did not give up willingly. A little while ago the Olds defense, though a striking instance of propaganda that failed, seemed to indicate a yet more stubborn refusal to yield.

A modest prediction may here be ventured. If and when the twelve-hour day is completely abolished, the United States Steel Corporation and the other operators, within three years or less, will be more prosperous, their workers will be better citizens or citizens-in-the-making, and advocates of the twelve-hour day will be harder to find than grand dukes in Russia.

Catholics have contributed their fair share towards influencing public opinion in the right direction, thus strengthening the hands of the men of good will within the Corporation no less than of those outside of it. The last stronghold of the twelve-hour day has fallen. The forts of the "Independents" will not hold out against further fire. No slight credit, as all acknowledge, must be given to the position taken in this important matter by Warren G. Harding.

Social Duty of Employers

IN the August number of *Industrial Management* G. P. Hutchins, vice-president of the Elliott Service Company, preaches a sermon for employers which may be listened to by them more patiently than if coming from the pulpits of their churches. He says:

The employer who conceives his duty done and his leadership fulfilled when he pays his people prevailing wage scales and carries out the factory and insurance laws, has neither social nor moral right to protest if his employes, in their turn, render little or nothing more than fear of losing their jobs forces them to yield. They are both doing the irreducible minimum and both are losers and society loses still more.

If the employer, with his education, intelligence, vision, trained sense of proportion and more developed social sense cannot feel many obligations to his people arising out of his control of their economic and social destinies, how in the name of Justice can the ordinary working man be expected to develop a transcendent ethical sense and to give his all—his heart, soul and body, in return for a weekly wage based on the "labor market" with his security of employment dependent absolutely on the employer's will!

It is one of the more hopeful signs of our times that the number of employers who are realizing their social obligations is, it would seem, constantly increasing.